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Keep it up a little longer,
Hold your aim, boy, hold your aim,
Tap it out a little stronger,
Go on going—that's the game.
What if things go stale and flat!
You are made of more than that—
Hit a new curve off the bat—
Go on going—that's the game.

Push your every nerve and sinew,
Hold your aim, boy, hold your aim;
Show the world the thing that's in you,
Go on going—that's the game.
Chance is all in keeping fit,
Let the other fellows quit,
Luck is in your pluck and grit,
Go on going—that's the game.

Glory isn't all in winning;
Hold your aim, boy, hold your aim,
Other things make up the inning,
Go on going—that's the game.
Holding on through every doubt,
Let the other guys drop out—
Stick it out a ONE LONE SCOUT—
Go on going—that's the game!

Bertha A. Kleinman

A ONE LONE SCOUT

Holding on through every doubt,
Let the other guys drop out—
Stick it out A ONE LONE SCOUT—
Go on going—that's the game!—*Kleinman*

IMPROVEMENT ERA

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FIRE AND PHILOSOPHY ON THE GANGES

BY DR. FRANKLIN S. HARRIS, PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY

I just read in yesterday's Calcutta paper that four actresses had been burned in a theatre fire in Rome. The news was flashed to all the world. Today I saw many times this many people burned without the least attention being given to them. I seemed to be the only one outside of the families who was really interested, even though hundreds of people were on the banks of the river where the burning was taking place. Most of them were bathing in a very casual way.

THE SACRED GANGES

All my life I have read of the sacred Ganges of India and what it means in the lives of the Hindus. Today I have seen a panorama of the things I have heard of since I was a boy. I am at Benares, which is the oldest city in India. It is also the religious center since two great religions, Buddhism and Hinduism, hold it sacred, and the third, represented by the Mohammedans, has a Mosque here.

It was here that Buddhism had its origin. Siddhartha Gautama, afterwards called Buddha, who was born about 563 B. C., began his work here. This afternoon I visited the ancient ruins of a temple built more than 2000 years ago on the spot where he is thought to have delivered his first sermon more than 500 years before Christ delivered his sermon on the mount. This temple has been in ruins for many hundreds of years and has only recently been excavated. These excavations have thrown much new light on the life of their great teacher whose religion has spread throughout China, Japan, Korea, Tibet, Burma, and Ceylon but has almost vanished from most parts of India proper.

Bernares is tremendously important in the religious thought of the Hindus. They believe that if they can die here and have their

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bodies burned and the ashes thrown into the Ganges they are sure of a place in heaven. My guide, who is a Hindu, explained that there are so many people in the world that there is not room for all of them in heaven which is a small place; hence it is important to do the things which will insure a place there. They believe in the

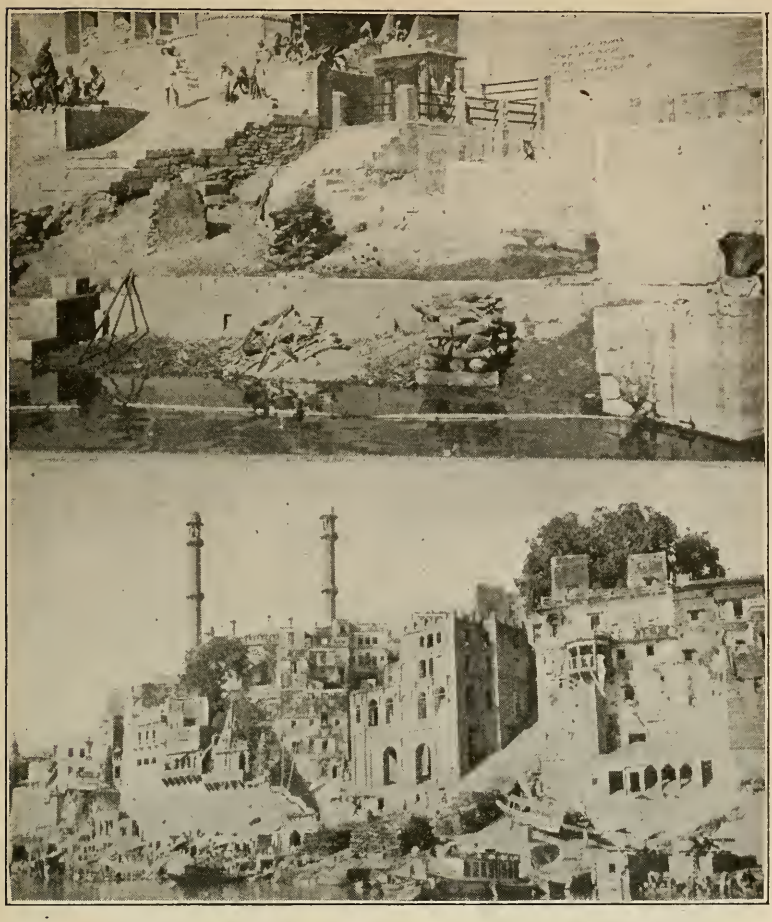
Photos by Dr. F. S. Harris

Top: Bathing in the sacred Ganges at Benares, India.
Bottom: Bathing and burning "Ghats" along the Ganges at Benares, India.

transmigration of souls and that those who die here at Benares, will have all the advantage on their side when it comes to being born again.

BATHING IN THE GANGES

The bathing in the Ganges at the ghats (steps leading to the water's edge) is supposed to have all sorts of beneficial effects, both



Photos by Dr. F. S. Harris

Top: Four stages in cremating corpses on the banks of the Ganges at Benares, India. At the left, where the sticks are against the wall, the fire has burned out. In the center below, the fuel is about half burned. In the center above, the fire has just been lighted at the right, just below the top row of wood.

Bottom: Sacred structures along the Ganges at Benares, India. The two towers are from a Mohammedan mosque.

here and hereafter. As a result thousands of people bathe here each day. Every Hindu is supposed at sometime in his life to come to Benares and bathe in the Ganges. This he does with great seriousness. I saw hundreds of them with hands clasped in an attitude of prayer, while they were bathing today.

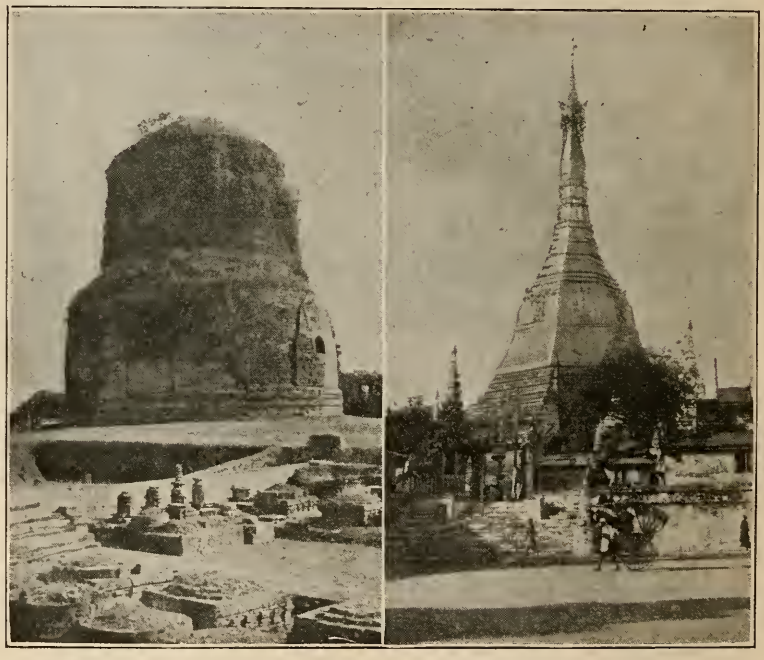
I was at the river just at sunrise and already the banks were covered with people bathing, and the stream of bathers kept up all day, although many more people came early in the morning. I secured a boat and was rowed up and down for several hours near the bank

where the people were bathing and where bodies were being burned and ashes thrown into the river. My guide explained about the different points of interest; the ghats, the temples, and the people.

A PERIOD OF GREAT EMOTIONAL AND INTELLECTUAL ACTIVITY

For me it was a period of great emotional as well as intellectual activity. To be at the center of religious thought of over 216,000,000 people who believe in Hinduism at the present time and to realize the untold millions who have turned their devotion toward this place is in itself no small experience. Then to see all of these strange ceremonies going on before one's eyes increased the effect.

In India there are over 68,000,000 Mohammedans; and, of course, most of the followers of this religion dwell in other countries. When the Mohammedans conquered India during the latter part of the twelfth century they destroyed many Buddhist and Hindu sacred places; they even erected a mosque right among the Hindu ghats on the banks of the Ganges, but they were not able to suppress the Hindu practices and philosophy. India is essentially Hindu today in spite of hundreds of years of Mohammedan rule and in the face of



Photos by Dr. F. S. Harris

Left: Part of the ruins of the temple which stood where Buddha delivered his first sermon 500 years before Christ gave the sermon on the mount.

Right: The Buddhist Pagoda, Rangoon, Burma.

the efforts of Buddhism, and of several centuries of Christian influence.

Today I have seen all of these forces in action: I have seen the Hindus in their temples, at their bathing, and on the burning altar; I have seen Buddhist pilgrims from far-away lands paying their devotions at the birthplace of their religion; I have observed Mohammedans praying in their mosque; I have seen Christians in their mission schools and churches. The four great religions of mankind have been before my eyes, and I have talked with adherents to each. I believe that I have been able to catch something of the point of view of the different groups. This, of course, has not been possible in any one day's observations and study, but during nearly four months I have had many splendid opportunities to observe in Japan, Korea, China, the Philippines, Malaya, Burma, and India. I have visited places of worship; I have read many books, I have talked with hundreds of adherents in all walks of life.

WORSHIP, THE MOST DEEP SEATED TENDENCY

Out of all this, there comes one impression that far outweighs all others, and that is the conviction that the tendency to worship is the most deep-seated of all of the higher tendencies of mankind.

I am reminded again of an experience of college-days. Another student and I sat on a ledge of rock which we had been studying in connection with a geology course. Our conversation shifted from geology to religion, and he told me that he belonged to no church and did not believe in a God. Later in the day we and a number of others were in great peril in an avalanche of boulders. Most of us were busy dodging rocks; but my friend of the conversation was praying with a fervor which I have heard from few people. Since then I have had a little doubt of the sincerity of anyone who has told me he did not believe in a God and was not interested in religion.

I find in all of the great peoples of the world a devotion to the religious idea which far outweighs any other devotion. The great structures which have been erected by man have had religion as some part of the motive. I also find that the lives of people everywhere are shaped to a very large extent by their religious ideas.

Another proof of this interest came to my attention recently in a list of book sales by subjects. Religious books easily led the list.

ONE GOD, NAME ONLY DIFFERENT

This morning as my guide and I rode up and down the Ganges discerning the practices of the people and the points of interest, he said something which has kept me pretty busy thinking ever since. We were on a boat rowed by four coolies. They were below at the oars; we were above them on a platform. I, as the master, sat in the big chair in front; he, as guide and servant, sat behind me on a small chair. We had just passed five burning corpses and were opposite the Jalsain Ghat and facing the Mohammedan mosque. We had

been discussing Siva, Brahma, Vishnu, Allah, and Jehovah, when I asked him to compare certain attributes of Siva and Allah, to which he replied:

"You see, master, it is this way; these are not all different gods; they are all just the same one God; it is only the names that are different. You see, the Mussul man, the Buddha man, the Christian man and the Hindu, they all think they have each one his own God. That is one great mistake. All the men in all the world, they have only one God; it is just the name that is different."

—This from a man whom some would banish to the fate which they prescribed for the "heathen."—

TREMENDOUS SERIOUSNESS IN WORSHIP

In this center of worship I find a tremendous seriousness, the same kind of seriousness which I found in the Shive Dagon Pagoda in Burma, in the Mosque at Jahore, in the Cathedral in Manila, in the Shrine at Nikko, and in the temple at Peking. People are very much in earnest about their religion, but I am afraid that they have their minds so much on the water in the Ganges, the Buddah in the pagoda, the altar in the cathedral, and the direction of Mecca, that they have forgotten what it is all about.

RITUAL SHOULD NOT BLIND US TO MEANING OF TRUE RELIGION

We need the best intellects of the world with the best training they can be given, to devise ways of helping all mankind to see that the place and the ceremony and the structure should not be allowed to blind our eyes to the meaning of true religion.

People everywhere are devout; they are sincere; but how terribly ignorant they sometimes are—and how superstitious! When all of this devotion can once be turned away from the river, the brass, and the incense and directed into channels of spirituality which are unpolluted by prejudice and ignorance, then we may expect a world which is spiritualized in the true sense; one in which religion will take the form of service to one's fellowmen instead of being dissipated on meaningless ritual.

Agra, India.

Ignorance

"It is impossible for a man to be saved in ignorance."

"Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear.

"For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly."—*Joseph Smith*, D. and C., 131:6; 136:32, 33.

ALCOHOL AND HUMANITY

By L. Weston Oaks, M. D.

I

Actual harm frequently results from misinformation, supplied by the poorly informed who have attempted to frighten their fellows into obeying mandates religious and civil. Temperance advocates have regularly defeated their own ends by gross exaggeration of facts concerning alcohol and its use by the human race. Mysterious dangers, painted in lurid terms, have long since proved strong attractions to the curious human animal; and our attempts to terrify, by dark promises exceeding the bounds of reason, serve only to whet desire for individual experience. Closer acquaintance does not verify in degree the reformer's zeal; and such truth as he may have presented is discountenanced.

Believing that sane, earnest statement of facts may stimulate rational thought and lead to avoidance of harm-producing agents, through a desire from within to be free, the writer attempts herein to offer only such data as competent scientific authorities have presented. Material used here has been drawn from publications on file in the Library of the Surgeon General of the United States Army, as shown by the appended bibliography.

The substance known as alcohol has had an interesting and variegated history. The name is of Arabic origin; and was long used to designate a very fine powder. It was first applied to distillates of fermented fruits and grains in the Thirteenth century. The earliest of these was greeted with great enthusiasm, and was called the "Elixir of Life." However, use of intoxicant beverages long antedated this time, and seems to have originated in China and India, where it is recorded as far back as 800 B. C.

THE NATURE OF ALCOHOL

In the chemist's mind, "alcohol" refers to a group of substances whose molecular formulae contain a certain atomic entity; but to most of us the term may apply only to one of two poisonous drugs: viz., grain alcohol and wood alcohol. Of these, grain alcohol, or in chemist's parlance ethyl alcohol, is the one previously entering into the composition of intoxicating beverages. Ethyl alcohol was formerly made entirely by distilling fermented grains; but as its commercial demands grew, the supply was drawn from distillation of molasses fermented by yeast. Sorghum used for this purpose was the residue after available sugar had been removed. Originally this constituted a waste from cane sugar production. In controlled commercial manufacture, distillation gives up three classes of product. Coming over first is what the workmen designate as "heads;" then comes the heart of the run, called Cologne Spirit, and finally "tails." Of these, only Cologne

Spirit is sufficiently pure for medicinal use. "Heads" of the run contains aldehydes, especially acet-aldehyde, which is decidedly poisonous when taken internally. "Tails" contains considerable fusel oil, also a poison chemical.

Denatured Alcohol is a mixture of "heads" and "tails," to be used in commerce and manufacture only.

Industrial Alcohol is grain alcohol rendered unfit for drinking, by adding to ninety parts of it ten parts of wood alcohol and one-half part of benzine or pyridine.

POISONING BY VICIOUS CONCOCTIONS

Ignorance, profits received, conditions of production, desire to make every drop of product gainful and complete lack of responsibility to their "patrons," combine to determine the nature of beverages supplied by bootleggers. Here there is no attempt to avoid contamination; and their wares naturally represent the gross results of unguided distillation. Fusel oil and the aldehydes are regular, and many times not the most deadly constituents of liquors thus provided. Wood alcohol, a distillate of woods, frequently plays a role in these vicious concoctions. Hence it is scarcely strange that serious and even fatal poisoning results with growing frequency from imbibing them.

That wood alcohol, now named by the chemist "methanol," is a poison comparable to potassium cyanide in its effect upon the human body, is fast becoming common knowledge. Prior to the last half decade, methanol was not a menace to human life and sight, since it was then a dark, foul-smelling, bad-tasting fluid which no one was tempted to drink. Now, however, by a new refining process, these objectionable attributes are removed, without changing its toxic quality in the least, so that it both looks and smells like pure grain alcohol. In this newer form, it may readily be—and frequently is—substituted for the other beverages, cheap flavoring extracts, essences and patent medicines. Since discarding its marks of identification, this deadly fluid has also assumed several aliases by which it is known in various social and commercial levels. Among these designations are: "Columbian Spirits," "Colonial Spirits," "Manhattan Spirits," "Pro Spirit," "Hastings Spirit," "Lion d'or" and "Acetone."

THE CONTEMPTIBLE BOOTLEGGER

Wood alcohol has a special affinity for the nerves of vision. As small an amount as one teaspoonful has caused total blindness: a larger quantity often causes death. The bootlegger, than whom there is no more contemptible being in existence, and who is so steeped in evasion of all law, moral and civil, that death of a patron means nothing more to him than one less to sell to, consistently uses anything that will furnish more profit in the preparation of his wares. Wood alcohol in its refined condition readily lends itself to such use. Some makers of cheap flavoring extracts use it as a solvent, because they argue that such a small quantity of their product is taken at a time

that the methanol therein could not possibly cause trouble. This contention, however, does not save the vision or lives of boys who, in satisfying their adolescent curiosity, drink these extracts in sufficient amounts to produce intoxication.

BLINDNESS FROM WOOD ALCOHOL

Blindness resulting from wood alcohol has a characteristic history. Its first result is a marked swelling of the optic nerves, which serves to pinch the delicate nerve filaments. The individual, too often a boy in his teens, awakes the morning after to find his world in darkness. Mental torture over such prospects reduces him almost to insanity. Then he joyously discovers he can begin to distinguish between light and darkness, which means lessening of the swelling. Gradually vision returns, bringing with it earnest determination never again to risk such precious possession as his eyes. However, the damage has been done. Atrophy, or slow death of the nerves, has set in; and he finally reaches resignation, through an inferno of mental anguish and remorse, as the filaments of vision die, dimming his light to permanent darkness. The courageous anxiety of such a lad not to whine over disaster resulting of his own folly is a heart-rending spectacle to witness. Yet we, as American citizens, allow this sort of thing to go on, and even wink congenially when circumstances call upon us to witness the vending of deadly poison to our brothers and to our brothers' sons. Life has decreed that only the unfortunate must suffer; and each of us who, through his own craftiness, or through the workings of an inscrutable Fate, escapes, readily finds justification in his own eyes for not being his brother's keeper. A report from New York City's health commissioner indicates that in that municipality alone eight hundred people lost their lives, during the year of 1925, from drinking alcoholic beverages! Nearly one thousand human lives cut short in sacrifice to our civic indifference! We loudly moan and wear sack cloth, when the war god stalks among us; and bitterly grieve his demands. Yet, as a nation, we seem unmindful of this super-fiend of destruction to which Thor must give obeisance!

RESOLUTION OF THE AMERICAN MEDICAL ASSOCIATION

Grain alcohol has long been regarded as an important help in chemistry and commerce. In the doctor's practice, it was once thought to be of great benefit in certain conditions; and was used rather freely many years ago. Today physicians recognize in it a poison drug, susceptible of doing great harm when taken internally, and especially when taken as a beverage. So thoroughly have most doctors come to realize its injurious and dangerous attributes that, in 1918, The American Medical Association passed the following resolutions:

"*Whereas*, we believe that the use of alcohol as a beverage is detrimental to the human economy; and, whereas, its use in therapeutics as a tonic or stimulant or as a food has no scientific basis; therefore, be it

Resolved that the American Medical Association opposes the use of alcohol as a beverage; Be it further

Resolved that the use of alcohol as a therapeutic agent* should be discouraged."

In other words, this means that among those men, by training and experience best fitted to judge, belief in the harmful effects of this drug is so strong they prefer to cast it aside in their battling of disease, that its promiscuous use might stop.

Until a few years ago, alcohol was thought to be a stimulant. According to Dorland's *Medical Dictionary,* a stimulant is "an agent which *excites* to functional activity." Scientific investigation, centered upon the action of alcohol in the human body, has shown beyond a doubt that, as a drug, it exerts none but a depressant action. Consequently it has finally received its proper classification as a narcotic, which, in plain speaking, means something that *lessens function.*

Analysis of alcohol's action upon the human body and mind indicates that changes are wrought and effects produced in one or more of four ways. Of these the two first named are obviously of little moment in every-day life: while the others are both of fatal import in subversion of health, personal and racial. They are:

(1) A small quantity of alcohol is burned up by the body to yield energy.

(2) Alcohol acts as a solvent and as an irritant to delicate membranes lining mouth and stomach.

(3) Habitual drinking of alcoholic beverages has profound effect upon the germ cell.

(4) Ingestion of alcohol, even in small amounts, powerfully depresses the whole nervous system; and the more complex or delicately specialized talents or faculties suffer greatest diminution.

The dissimilar natures of these several avenues of influence seem to justify consideration of each separately.

ALCOHOL AS A BODY FUEL

Dr. H. A. Hare, after many years of clinical study and experience, concludes that in typhoid fever, tuberculosis or diabetes, very small amounts of alcohol give help by acting as a fuel to furnish energy and save the tissues of a sufferer's body. In the presence of these diseases in active form, foods are poorly handled; and nutritive elements cannot be supplied to meet the demands of sustaining such grave battle against destruction. Therefore, Nature draws upon body tissues for fuel. This necessarily results in emaciation, pallor and extreme weakness. Under such conditions, minute quantities of alcohol are burned by the system to provide required energy, and to some extent do save vital tissues. Only decidedly limited amounts of the drug can be used in this way by the human body, even under such conditions, before the excess begins to appear upon the breath. Just so soon as the alcoholic odor is exhaled, it means that more has been

*"Therapeutic agent" refers to any substance used in the treatment of disease.

given than can be utilized and harm will result. In some persons, the quantity given must not exceed one or two teaspoonfuls, every three or four hours.

It is also believed by some observers that, where a person is in the throes of severe disease, such as so-called "blood poisoning," pneumonia, etc., guarded administration of alcohol increases the individual's chances of survival.

While use of the drug is probably of benefit, under the above named conditions, it fails of being useful where wasting disease is not present. Taken into a normal body, its readiness of oxidation attracts the processes of the system; and that quantity possible to be used is burned at the expense of normal utilization of foods eaten. This interferes with sane tissue processes and furnishes greatly increased waste material to overburden those important organs of elimination, the kidneys. Graphically to picture this situation, Dr. H. A. Hare says:

> "Placing more coal in the grate, when the coal is nearly burned out, accomplishes a useful purpose; but placing an easily oxidized fuel, like cotton waste, on top of live coals does not improve the fire in the grate, but to use the words of the engineer, 'baffles' the fire upon which he wishes to depend."

Healthy operation of the human machine depends upon delicately balanced, inter-related separate functions. Disturbing of one process is sure, in time, to upset the whole mechanism. Just as happens in our automobile, if a part fails to perform perfectly its appointed task, wear occurs, affecting one or more other parts, until we soon become aware of loss of power with unnatural sounds putting in appearance. For the car we can replace worn parts and eliminate trouble which has been occasioned by lack of intelligent care in our use of the machine. But few indeed are the replaceable parts of a human machine, even if a source of supply were available! Each of us gets one complete mechanism, upon which he must depend for the length, as well as the happiness or misery of the life he lives. When parts are damaged, as a result of ignorance or willful indiscretion, Nature has but one recourse in their repair. She pours new tissue into the worn or broken places; but can never, except in case of bone, skin covering, and some elements of the nervous system, supply the same kind that existed there before. Healing processes always occur by the laying down of soft, cellular material, which later becomes contracted, almost bloodless scar tissue.

If we wear out our kidneys, or other vital structures, by over-loading them, non-functioning scar tissue replaces the broken-down elements, and our processes of eliminating waste materials are soon seriously hampered. Alcohol has long been recognized as a contributing cause of Bright's disease.

A few physicians feel that small amounts of alcohol are helpful in the aged and infirm, where body activities are lacking in normal vitality, and senile decline is somewhat advanced.

EFFECT UPON DIGESTIVE MECHANISM

Much energetic argument has been presented, pro and con, to establish whether alcohol is or is not truly a food. This contention simmers down, in its last analysis, to pivot upon our scientific definition of a food. Briefly, as stated by Dorland, a food is anything taken into the body which goes (a) to build up body tissues, or (b) to produce heat. There is now unanimity of opinion among investigators, that alcohol is never made use of in building up tissues. Such a statement may sound doubtful, in view of our individual observation that chronic alcoholics frequently tend to grow fat. Attention has already been directed to alcohol's interference with normal processes of oxidation in the body; and it is well known that when oxidation fails to be applied to suitable food materials absorbed into the blood stream, they are either eliminated or laid down as fat. Alcoholic poisoning of the body cells impairs their customary energetic efficiency; and the presence of this drug in the circulation draws heavily upon their oxygen supply, as it combines more readily with oxygen than do ordinary foods. Left unused, normal nutritive materials must be hurriedly disposed of to avoid hampering the whole metabolic process; and such of them as cannot be speedily prepared for elimination and handled by the kidneys, are hastily dumped into any convenient localities as fat, to keep roadways open for a constant supply coming from the digestive tract. Consequently upon this are the alcoholic's puffiness under his eyes, flabbiness of body tissues, fatty degeneration of liver and of heart muscle, and "blooming" nose, all of which loudly presage his inability to cope with disease.

Supporting the above conclusion, is an added fact, commonly observed, that any person who cannot digest and absorb the usual food principles will never gain in weight upon alcohol, no matter how much may be ingested.

Alcohol also differs from true foods in the fact that its use tends to give no feeling of having had enough. Under its influence, an individual will continue to drink until so thoroughly poisoned he can no longer lift the container to his lips. In other words it fosters an unnatural appetite; and there is no way to tell how little may be taken habitually without harm.

As has already been explained, in discussing alcohol as a body fuel, such of it as can be utilized is burned to produce heat in the body. And upon that fact hangs the contention that alcohol is a food. It is interesting to note, however, that no matter how sorely in need of nutrition and fuel the individual may be, the amount of alcohol he can consume, before it begins to appear upon his breath, is not materially increased over what it was when he was not starving.

While speaking of body heat, it seems advisable to mention the notion that taking alcohol conserves body warmth when going out into the cold. Many men have lost their lives as a direct result of belief in this fallacy. A drink of alcoholic beverage rapidly produces relaxation of blood vessel walls in the skin, with a consequent flushing,

the result of greatly increased blood supply. With this, there is also a feeling of warmth, promoted by the flushing as well as by an irritant action of alcohol upon lining membranes of esophagus and stomach. Observation of these facts alone, though, fails to take cognizance of an important and vital physiologic fact. The blood stream is a great distributing mechanism. Among its other functions, it also officiates in transmitting excess heat to the body's surface where it is dissipated by contact with a cooler medium, or by evaporating of perspiration produced. How much blood shall be exposed to surface cooling action is governed by a delicate nerve mechanism, controlled through a heat centre in the brain. Alcohol quickly depresses part of this mechanism so that an excess of blood rushes into the skin capillaries. In the presence of severe cold, heat loss from the surface under such conditions greatly exceed its production in the body, vital processes are rapidly overcome and death frequently results.

Experimental work, by several able investigators, points to the fact that alcohol interferes with digestion in the stomach. It has been shown that when alcohol comes into contact with the stomach's lining membrane, there is an outpouring of gastric juice to dilute it and offset the irritation it produces. This hastily provided secretion, however, contains decidedly less pepsin than normal. Only proteids are digested in the stomach; and pepsin is the enzyme which officiates in their dissolution. Consequently, it would appear that our old notion regarding a little alcohol taken before meals, where digestion is impoverished, is not well grounded in fact. The drug is much used in chemistry and medicine as a powerful solvent. In man's stomach, it dissolves or washes out the pepsin from those minute glands which produce it; and so long as alcohol is present, no more enzyme is secreted by them. In his book *The Action of Alcohol Upon Man*, Dr. Ernest H. Startling notes that alcohol in the stomach, in the strength of five to ten parts in one hundred, distinctly retards digestion there; and further, the more alcohol present the greater retardation.

EFFECT OF ALCOHOL UPON PARENTHOOD AND THE UNBORN

Quite general, among investigators, is the conclusion that alcohol profoundly influences reproduction, both in man and in animals. Carefully controlled experiments with white rats have shown that animals treated throughout their lives with alcohol fumes are decidedly modified in this respect. The number of litters born to these alcoholic individuals, compared with the average among others untreated, was considerably lessened. In addition to this, the size of litters was consistently reduced ten per cent. Such depression of reproduction faculty was found to continue two generations beyond the alcohol-treated parents. This, of course, means that alcoholic poisoning of these rats not only reduced their power to procreate their kind, but also extended the subjugation to their children and their grandchildren. Such

result undeniably means modification of the germ cell; and carries an ominous portent when applied to man of today.

Professor A. Forel, of Germany, wrote in 1906:

"A serious matter is the prevalence of alcoholic habits, which tend directly to the deterioration of the genital glands and the products of their activity. The vigor of the embryo cannot be affected by accidents as the loss of a leg, and by local disease only so far as it reduces the general strength; but it is powerfully influenced by such general poisons as, entering the circulation, are carried to every tissue. That alcohol is such a poison is well known; and even when taken in small doses for a considerable period, it has a pernicious effect upon the off-spring."

Corroborating Dr. Forel's idea is the work of Dr. Louise McIlroy, working in England. She writes, in 1923:

"I think it is not an exaggeration to state that alcohol is a poison; and that the foetus (unborn babe) of a chronic alcoholic mother is itself a chronic alcoholic, absorbing alcohol from the mother's blood, and subsequently from her milk. * * * Daughters of alcoholic fathers are said to be incapable of supplying milk to their infants."

Another writer, Dr. W. C. Sullivan, says:

"Maternal inebriety is a condition peculiarly noxious to the vitality and the normal development of the offspring."

This author also goes further and states that families where the mothers are addicted to the use of alcohol tend to follow a definite course as to child morality. The first-born children may be normal; then come more or less defective children, who live beyond infancy: then babies dying in infancy; then stillbirths and finally repeated miscarriages.

Dr. Ashby, in the *Cambridge Public Health Series,* concludes there is an increase in stillbirths, as well as an increase in death rate of children born alive, maintaining an almost constant relation to alcoholism in the mother.

A careful search of the literature revealed no record of investigation or observation which cast any doubt upon alcohol's leading to intoxication of the human germ cell, with consequent defectiveness, poor health through lowered resistance, and even death of the offspring.

Provo, Utah

(To be concluded)

A Prayer

"Thy will, O God, not mine be done,"
The hardest words that human tongue
In true humility can say.
O Father, give me strength, this day,
That I may wish thy will to do,
That I may answer unto you
In true humility of tongue:
"Thy will, O God, not mine, be done."

Springville, Utah DOROTHY DAVENPORT

RARE INDIAN CURIOS

Belonged to the Shaman Paraphernalia Centuries Ago

Important Find Links Ute Ceremonial Observance with the Great Uto-Aztecan Group of Indians of the Distant Past.

By Frank Beckwith

William Heise recently discovered near Delta a rare and highly valued Indian curio, which was often used in an ancient interpretive dance of highest religious import, practiced by the former inhabitants of Utah centuries before Columbus trod our soil.

The object he found is what is technically termed "a ceremonial blade." It bore an important part in that mystical dance of all dances, when the primitive red-man thanked the spirits of air and earth for the blessings bestowed upon this child of nature during the year.

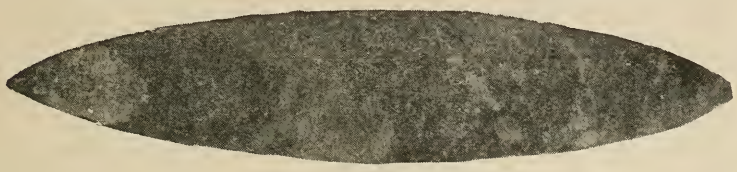


Photo by Frank Beckwith

THE CEREMONIAL BLADE

Discovered by Wm. A. Heise, in Millard County. Length 11 inches; width 2½ inches; weight 5¾ ounces. Made of a light and dark banded, vari-colored variety of flint-like stone, resembling Obsidian in a dull polish. Of chocolate color toned with reddish brown.

This ceremonial blade is fashioned in the hard, glass-like stone of volcanic origin called obsidian; it is beautifully chipped in wondrous handiwork, now a lost art, in form a double-pointed blade, with the edges of the entire contour so keen as to present almost cutting sharpness.

The color of the stone is chocolate red, with a creamy lighter color banded or splotched irregularly over it.

A ceremonial blade is sometimes called a double-pointed spear point, or a skinning knife, from lack of knowing its proper application; but the correct use of this rare curiosity, and an idea of its archaeological and intrinsic value may be obtained by quoting from a Smithsonian Institution report, as will be done later.

There are no thong notches, nor are there any grooves in the blade, to show that it was intended to be mounted on a shaft as is a spear head; nor has it a shaft to be inserted into a handle like a knife; nor even is it to be bound to a club for use as a battle axe, adze for tilling the soil, or axe for felling trees.

Bulletin 78, of the Smithsonian Institute of Ethnology, en-

titled, *Handbook of the Indians of California*, on page 26, plate II, gives an illustration of two of these objects, which it says are "Treasures of the Yurok Indians, exhibited in Dances. Obsidian ceremonial blades."

"A 20-inch piece of *black* obsidian, would be worth about $50," says that volume; "and the renowned giants, that reach 30 and even 33 inches, from the native point of view, are inestimable.

"The *red*, which is the rarer, and does not come in as large pieces, is worth considerably more."

Hence Mr. Heise has found, therefore, one of the rarer kind, and consequently all the more highly valued. For the color of the article discovered by him is chocolate red, in the beautiful, glass-like luster of obsidian. It is 11 inches long, 2½ inches wide, and weighs 5¾ ounces.

THE CEREMONIAL USE

The Indian of California used the ceremonial blade in conjunction with a sacred display of an "albino," or white, deer hide. If the albino deer hide accompanied with transparent hoofs, that rarity was then valued at as much as $500. And it is needless to say that every art, every guile, every bit of skill (even to deception) were used to whiten such a skin in the tanning, and to render the hoofs as highly transparent as that material could be brought.

In the Fall of the year, the primitive red-man, who, because of living so closely to nature, ever fed from the bounty of the gods, gave thanks to the beneficent powers of earth and air and sky for the blessings showered upon him from the largest of powers who held those blessings in their laps.

The whole tribe, with neighbor tribes assembled, formed a huge hollow ring; on the outer circumference was the throng of women and children; close to the center came the rows of bearers of the albino skins, weaving in and out with the ever-increasing intricacy of the dance movement; in the innermost circle danced the two chief shamans or priests in an interpretive dance of the greatest symbolical significance.

The host of the people on the outside beat tom toms or clapped hands in solemn measure; the bearers of the albino hides performed their evolutions in rhythmic movement, timed to the beats, while the two nearly naked dancers, presented their blades in mimic salute, one to the other, in high sweeping gestures. The dance thus well begun, followed in a maze incomprehensible to the white man.

The deep import of the God-touched deer, to be so signally marked in spotless white, and the obsidian ceremonial blade, dug from the bowels of the earth, signified the animal manifestation of nature on the one hand, on whom man's substenance so largely depended, and the treasures owned by mother earth, on the other hand, a use of which, loaned to man, lengthened his arm, and gave him a tooth which bit from afar, for without his obsidian-tipped arrow

heads, man alone would be ineffectual to secure his food. For that bountiful supply of animal food, and for the loan of that stone which helped him in the quest of his daily sustenance, primitive man gave thanks.

No doubt the full symbolic meaning was known to the ritualistically initiated only; but the tenor of the thought, the beautiful simplicity of it, is so like the primitive Indian, who saw God and heard him in every wind, that it fires the poetic sentiment.

THE GODS LEND THIS WEALTH

The two participants are highly ornamented with decorations dear to the Indian heart—necklaces fringed with bear's claws, to prove the valor of the brave who worsted Bruin; dance head-dresses of eagle feathers; waist coverings of dyed rabbitskin cloth, woven in strips of that animal's fur, painsakingly done, as benefitting so ostentatious an occasion, that each wearer might reflect the pride of the tribe in its inestimably prized possessions.

This dance interpreted that all blessings, all possessions, these rare and valued articles of material wealth, all were loans from powers above—to whom solemn thanks were then and there being returned. What a contrast between this attitude of mind and the thought of possession as gained from a stock market manipulation!

"For knives and arrowheads," says the volume already quoted from, "the Maidu Indian used obsidian obtained in trade, apparently from the north; also local flint, and basalt-like stones. The latter material answered for a tolerable knife; but a good arrowhead was possible only in obsidian or flint.

"A flint mine existed in a cave at Table Mountain, near Oroville. This mine was considered sacred. Offerings of beads or dried meats were thrown into it, and then the Indian went within, and detached only so much material as could be obtained from one blow! Then the operator crawled out backward."

Think of that!—so precious was this useful material to their life that its source was held sacred!

No commercializing of that font of supply; no greedy grabbing. Propitiatory offerings instead. Gifts for the privilege of a loan—and gratitude when given.

Ulysses poured a libation to Pluto before he invaded that dread monarch's realm; and every Greek trader vowed a hecatomb to Hermes, patron god of craft and barter, should the merchant do well with a cargo of goods. But to mine obsidian by making propitiatory offerings in advance is not in our accustomed mode of thought. And limited to the quantity loosened by one blow! That sacred mode taken, back out, with eyes averted from the prize, so as not to belittle the gift by too close scrutiny!

OBSIDIAN MINE IN MILLARD

Hy Erickson and Jim Mace, both of Deseret, have found and

visited an ancient Indian mine of obsidian, located in the Cricket mountains, south of Deseret, where chips, discards and other fragments attest that the Indian gathered his supply from that place. We wonder if the native Ute, before contact with the white, gave a similar offering at that mine; whether he made an equally fair exchange, and propitiated the guardian of the spot, before taking an equivalent from the hoarded troves of Mother Earth. And if they did, we further wonder what was the basis of trade. If the native Ute was so fortunate as to fleck off with one blow so huge a chunk as that out of which Mr. Heise's treasure was made, did he, after backing out with downcast eyes, then see in full light of day the munificence bestowed on him? Did he, think you, present the gods with a further offering out of a full heart?

PARAPHERNALIA OF A SHAMAN

"Large blades of obsidian," continues the Smithsonian report, "single or double pointed, were probably not knives, as the local antiquarian usually assumes, but part of the paraphernalia of a shaman. All evidence from central California points to this use."

The rare curio discovered by William Heise substantiates the findings of linguistic science; for similarity of language proves that the Ute of Utah belongs to that vast Shoshonean group, anciently spread from Montana, Idaho, Utah and Nevada, on the North, down through California, Arizona and New Mexico to the very seat of culture of the ancient Aztecs, with whom the Utes are far-distantly, ethnically related. And the same rite, the same symbolic "ceremonial blade," establishes a commonality of Utah with California in a religious observance of wide-spread extent. A cultural relationship embraced all that area; hence the scientific name designating the family relationship—Uto-Aztecan.

Picture in your mind's eye some dark night; fires flashing, and casting a lurid flare over a vast assemblage on the great alkali desert near the town of Deseret; two dancers prominent before the rest, each with a ceremonial blade which they held in the upraised right hand; and those two performers dance up to each other as in a Virginia Reel, nearly touch the sacred and precious objects, and then back away, to repeat, over and over, with variations interjected galore, as the dance progresses in intricacy.

All this to the rhythmic tread of the encircling bearers of the albino deer skins; while all the other members of the tribe, women and children included, monotonously chant to the beat of tom toms and the clapping of hands.

Picture that scene to your inner self, and then know that the obsidian ceremonial blade discovered in Millard county has been through many such observances.

THE SUPERSTITION

Around this obsidian blade,—yes, there clung a superstition.

It was shamanistic paraphernalia. It truly possessed magic. It was "heap good medicine."

But, before passing a too hasty judgment upon our red brother, what were our own beliefs at about that period?

Then, and later than then, (1647 to 1696) New England believed in witches! Twenty-five were found in tribunals to be guilty of that superstition, the non-existent crime of witchcraft. Two centuries before (1431) the tender Joan was burned at the stake for the hideous crime (God save the word!) of "hearing voices;" and to save the soul of that innocent child, her life must be taken in the cruellest of all cruel deaths—a decision reached, not in the heat of passion, but in solemn conclave!

This and these, and other things, of the then and now, does the discovery of Mr. Heise open to our minds, as we peer back through the centuries, scrutinizing the customs of our Indians who used this ceremonial blade in their shamanistic rites; nor in snugness should we fancy ourselves entirely free in that era from all superstition, for mayhap, contemporary with that time, we ourselves held equally irrational beliefs, though our superstitions were differently phased.

Delta, Utah

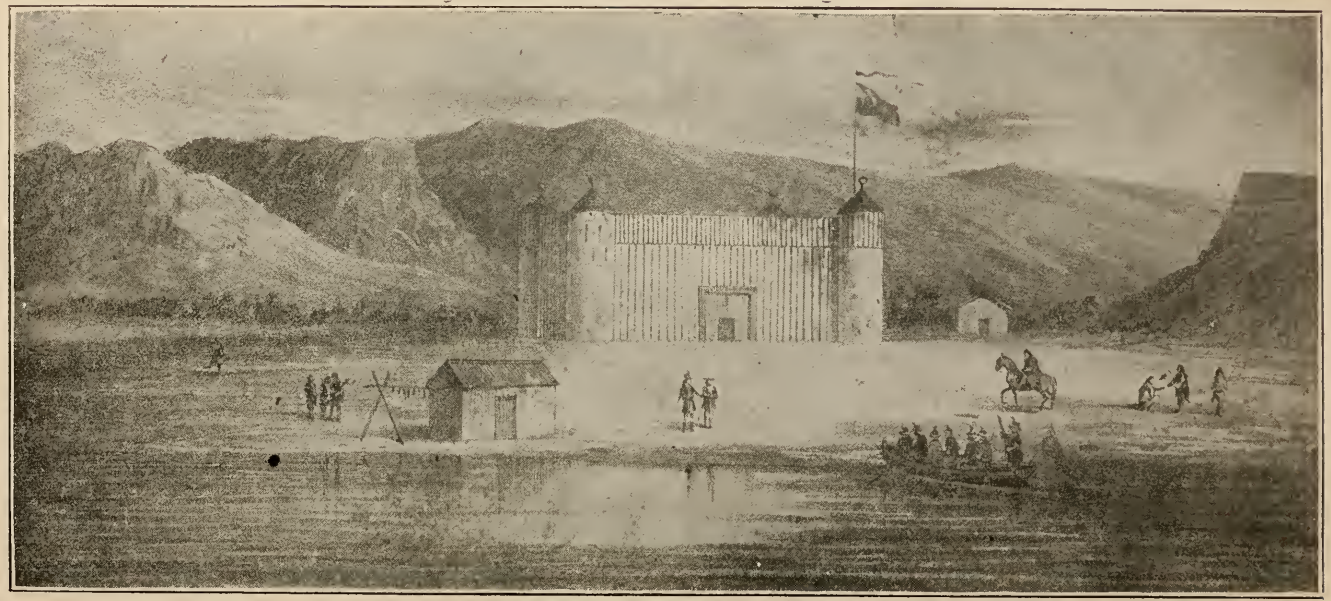
Dark Days

I have seen some days of sorrow,
When my hopes were crushed and dead;
And I seemed alone, dejected,
With a heart weighed down like lead.
I have stood alone and friendless
Longing for some tender friend
Who would feel the same as I feel,
Or a bit of comfort lend.

Strange, how morbid thoughts affect us
Like the frost upon the flower;
And our spirit droops in anguish,
Wilting more and more each hour.
But there's One who gives you comfort,
When your last friend turns away;
You have only just to ask Him,
Or in earnest accents pray.

I have often gained that comfort,
When my days were dark as night;
And my soul was raised from sorrow,
Raised from darkness into light.
So, I say to those discouraged
Who are plodding life's rough way,
You are sure to find sweet comfort
If you don't forget to pray.

Menan, Idaho ELSIE M. LARSEN



FORT NEZ PERCES.—BUILT IN 1818, AS THE "GIBRALTAR OF THE WEST"

Said to be the most impregnable fort ever built against Indian assaults. Erected especially as a base of operation for carrying the British flag and North-West Company dominion into the Uintah mountains and northern Utah and southern Idaho in general. Note the British flag flying over it. It was located near the Grand Forks of the Columbia at Walla Walla. From it set out the British Expedition that resulted in the discovery of Bear Lake, Utah.

JOSEPH SMITH AND THE GREAT WEST

How the British Invaded the Utah Country and Set About to Conquer and Hold It

By I. K. Russell, Author of "Hidden Heroes of the Rockies"

XIV

When I was written to in Nauvoo by the President of the United States, through another person, inquiring, "Where are you going, Mr. Young?" I replied that I did not know where we should land. We had men in England trying to negotiate for Vancouver's Island and we sent a ship load of Saints around Cape Horn for California. Men in authority asked, "Where are you going to?" "We may go to California or to Vancouver's Island." Brigham Young in a sermon, quoted by Dr. John A. Widtsoe in his *Discourses of Brigham Young.*

The quotation at the head of this article clears a gentle bit of mystery that has refused, until I found it, to admit of being fitted anywhere into the patch work of the Conquest of the Great West. Twenty years ago, when I first began work at solving the problem of what really had gone on in the Far West before the era of Settlement, I happened upon a British story of the Columbia river country.

It told an apparently "weird" story of some "Mormons" throwing the Parliament of England into a panic by proposing to buy a spot on which to settle on Vancouver's Island. It told how Parliament had been the scene of excited speeches to the effect that British policy in that quarter was all wrong, that British land laws, as liberal as the American, should be passed at once, as emergency measures, and that British settlers must be rushed forward by way of the Saskatchewan river at once. The Yankees must not gain Vancouver's Island, and until their own settlement plans were made, Brigham Young and his "Mormons" must be driven off by naval and military force if necessary.

What then read like a weird yarn now turns out to be true, for Brigham Young had put the crowbar under British affairs which resulted in a ten-year campaign by the great Gladstone to make the British portion of the Far West as attractive to settlers as was the American portion. It was a campaign which resulted in Gladstone's final great orations against the Hudson's Bay Co. He succeeded in having the company hurled out of power over the Far West and the government of Canada extended westward to the Pacific.

It also resulted in the suppressing of several books, as the Hudson's Bay Company officials found they told much that the company did not wish known about the Far West. They were by company officials. Gladstone read one of these books, page by page, to its author, Sir George Simpson, as he drew contrasts between its beautiful pictures of the Far West and the desolate pictures drawn by him verbally in trying to paint the Far West as not suited

to settlement. This book was a two-volume work, entitled *A Journey Round the World*, by Sir George Simpson.

We shall have much to do with this work later in this series, for there Sir George "spills the beans," even to the extent of the manner in which he made every effort to get Great Britain into war with America over the Oregon country, just as the "Mormon Battalion" was starting its long march west, where, in the event of such a war, it would have been in ready striking distance of the British frontier on the Columbia.

It is hard for people of the present generation to realize that Utah was once British-ruled, and British-held for two whole decades, while Americans were thwarted at the passes of the Rocky Mountains and told they must remain on their eastward slopes.

We now turn to the telling of the story of that British invasion. It is a rosy chapter of Utah affairs, for it alone gives us the picture of our wild Indians before they had heard the crack of the white man's rifle or had tasted the white man's whiskey or tobacco. It gives us the picture of our wild life before it had been hunted out of its natural haunts.

Utah, then, was invaded first of all by would-be possessors of the land, coming with intent to stay and gain riches, in a regular military processional.

These invaders built a fort as a base of operations. They sent out cavalry from their fort, and maintained a courier system between the fort and distant bases in the Utah wilderness. The first invading party discovered our Bear Lake and named it. Their first Utah winter was spent there, and strung along the Green River branches.

What kind of men they were can be guessed by the fact that their Scotch leader led his horse brigade into the Utah mountains and then decided, in the dead of winter to go back to the company's base. Taking six men with only a blanket each, he struck out over the frozen snow. His route was from some point near Bear Lake or up on the Green River, northward across Idaho to the Grand Forks of the Columbia, near the present town of Walla Walla.

It was a route so forbidding in mid-winter that few, if any, Americans would want to tackle it now. Yet with a blanket on his back this leader of the British invasion into Utah made the journey, a matter of 600 miles, and did not have a word of complaint or a word about cold, weariness, or hunger, when he arrived. With hardly any rest after transacting the business which brought him in, he turned around and struck out over the snow, back to the rendezvous of his people in the Bear Lake or Green River country. His trip northward was on snowshoes. His return was by boat up the Snake for he was out to make the first white man's survey of its navigation possibilities.

To understand this British invasion we must come to know intimately three Scotchmen engaged in field work and two who were behind them in authority and power. And we must understand

the democratic system under which Americans moved—and the feudalistic system under which these Scotchmen moved. For the two systems differed radically. And thereby hung the tale of the final victory for America.

The three men we must most intimately take into the picture are Alexander Ross, as fearless a Scot as ever wielded a sword in a Scottish clan; Donald McKenzie, discoverer of Bear Lake and a man who hated writing so that we have no narrative of his great Utah adventures; and our own Peter Skene Ogden, after whose brothers Ogdensburg, New York, is named, while Ogden, Utah, is named after Peter himself; and Washington's famous headquarters at Morristown, N. J., is his father's original family home.

That Peter Skene Ogden should turn up at Ogden's Hole, Utah, as carrier of the British flag into the Far West is one of those sad items of the Revolutionary War. Not all Americans joined Washington. Judge Isaac Ogden, Peter's father, did not, and so his home was confiscated while he fled to Canada as a loyalist. There his son took service with Canadian fur hunters—and so lived to be for a decade a British leader in the Utah country.

At this time we can only carry the British group through its regular work of laying siege to the Utah citadels of wealth in the form of furs. Donald McKenzie was the beginner of it all.

He had gone through the Idaho country with westward-bound Astorians in 1811, and so did not fear the Snake River desert as most of the "Nor'-westers" did. When we last considered the Fur Hunters of the Columbia we left Alexander Ross there with others, trying to fell forest trees to build an American fort. Canadian traders brought news of the war of 1812 to it, bought it out, the British flag was run up, and America made a treaty for "joint occupation of the Oregon country," pending some later settlement of boundary.

But Americans withdrew, leaving the British in actual possession. That being nine-tenths of the law, they held onto the country—right up to the day Brigham Young started his movement towards it, and it was only by the slenderest of margins that he did not have to fight the British to gain a foothold in Utah as he would have had to fight them to gain a foothold on Vancouver's Island as he had partly planned to do.

The first argument of the British was that the treaty for joint occupation applied only to Oregon. There lay the Utah country, then called Eastern California. They could occupy that. It was not mentioned in the treaty. And possessing it, they would possess the American road to Oregon. There was western California, too,—they could go there. And so two grand plans of campaign were mapped out as early as 1816. One called for a movement on Utah, with Green River Valley as its objective, and the other called for an invasion of California with San Francisco bay as its objective. Utah then included everything north of New Mexico to the Oregon line.

Both expeditions were started off in grand form,—Donald

McKenzie being commander of the Utah expedition from Fort George, as Astoria had been rechristened, on the Columbia.

McKenzie came to his task fuming and fussing. He had retreated out of that country with the Astorians in 1813 and then had "sold" the nabobs of the North-west Company the idea of exploring the "Snake Country." He had converted the company chiefs at their Grand Headquarters, Fort William, on Georgian Bay, Lake Ontario, from which point northern Utah was ruled for five years just as it was later ruled from a Hudson's Bay Company fort on the west shore of Hudson's Bay for twenty-four years from 1821 to 1845.

McKenzie arrived at the mouth of the Columbia to present requisitions on men who were his superiors in caste and seignorial standing. They loathed him, and hated him and wished him all the ill luck they could imagine. He was the "bounder" of their group. For by 1816 ease had come to the Columbia, with dance halls where Scottish reels enlivened Christmas carousals, and the fairest of the fair Indian daughters came to dance with trappers.

ALEXANDER ROSS' STORY

In fact the town of Winnipeg, as we now know it was formed by these trappers, in their later years, when they wanted an asylum for their Indian wives and children. Alexander Ross, encumbered just so with an Indian family became an official of Winnipeg and in the leisure of his final years wrote us all that here follows in this narrative. He wrote two volumes on his hunting experiences called *Fur Hunters of the Far West.*

And in these he makes it known that he conspired with his friend McKenzie to get the Utah country opened. He passed the word on to Fort William, on the Great Lakes, that the western nabobs of the company had built a second great fort with dance hall, race track, and great dining hall at Spokane,—and there took too much ease. He wanted a new fort, where there would be no ease, for his invasion of the Utah country.

In June, 1818, the final preparations were made and the order issued on authority of Fort William itself that McKenzie should have 100 men for a "Snake Country" expedition and should build a fort as a base at Walla Walla. We are now at the genesis of the first attempted Utah occupation by white men for revenue-producing purposes.

"To these resolutions," records Ross, "were appended sharp reproof for the delays during the two preceding years." The hundred men got off at once in a gay canoe brigade up the Columbia to the Grand Forks.

"On July 11, 1818," Ross records, "McKenzie and myself, and ninety-five effective men, encamped on the site pitched upon for the new establishment of Fort Nez Perces, about half a mile from the mouth of the little river Walla Walla."

There were five tribes of Indians there of whom we can recog-

nize the Shoshones, the Nez Perces, the Flatheads and the Cayuses. All were bred to war and considered peace squaw-like. They were accustomed to horse-stealing raids all the way down into the Santa Fe country, over the same trails the "Mormon" pioneers used in making Santa Fe connections. Of horses they had enormous abundance.

Wild horses, in droves of 200 or more each, coursed up and down the plain. There was no timber of which to build a fort so men were sent far up the Columbia to cut trees and set them afloat in the river. Fort Nez Perces arose from logs caught as they floated past its site from logging camps 100 miles above it.

Perhaps among those Shoshone chieftains Washakie sported about as a young warrior, gaining white man's experience which made him later so great a friend to Brigham Young and the "Mormon" people. The chief of the Shoshones just then was Tum-a-ta-um, an Indian giant of unlimited lust for war. He was out on the war-path when the fort was built.

"What, make peace and be like squaws?" he cried when Ross explained to him at last the ways of trade and the need of traders for safe trails and secure camp grounds.

Tum-a-ta-um came roaring into camp "with mangled prisoners, bloody scalps, hideous yells and barbarous gestures." His answer to the white man's first peace proposal was, "And then shall I throw away these trophies (pointing to his scalps and arms) and forget the glory of my forefathers and become a woman?"

He little guessed he had prophesied the fate that Brigham Young would force upon his tribesmen, in another quarter-century.

"They must either be civilized," Ross confided to his diary, "or extirpated; then there may be peace, but not till then." He, no more than the Indian chieftain, knew he was predicting a task for Utah's first American governor, and builder of workable Indian policies.

From their half-wild horses the Indians traded with Ross and McKenzie until the whites had 280 horses. Some were hunters, some pack horses, some good travelers. Indians trained their horses for specific uses, just as did our cowboys and pioneers.

At the end of September Ross bade his field commander farewell, and thus McKenzie struck out on his well organized invasion of Utah. He took, Ross records, fifty-five men, 195 horses, 300 beaver traps, and "considerable merchandise." But not a pound of food. They were to subsist off the country. Wild cheers from the thousands of assembled Indians and all those within Fort Nez Perces arose as the cavalcade passed out of sight—to the southward, where lay the Tetons, Bear Lake and the Uintahs.

Anxious days lay ahead for Ross, now in charge at the fort. He was a white man alone at Walla Walla, as McKenzie was on the trail to the Bear River valley. Ross hunted for game, conversed with

many tribesmen of many tribes—and scanned the southern horizon steadily.

At last a faltering Indian, looking more like an animated skeleton than a human being, came into the fort. He was an Iroquois Indian from Montreal, for the North-west Company imported Christianized Indians as trained trappers, and used them persistently in the west.

This Iroquois told, perhaps, the story that gave the name of Pierre's Hole to the present Teton Basin. For Pierre was another of these Iroquois Indians, and he came to his death six or seven years later in a massacre of Americans he had joined, probably at Provo, Utah. Ross records it as being at "the American camp south of Great Salt Lake," and there, at Provo, we know the largest of all massacres of trappers in the Utah country occurred, at just the time old Pierre fell.

"My companions," the Iroquois said, "fell in with a band of Shoshones and began to exchange horses, guns, and traps with these people for wives. They joined the Shoshone camp and are doing nothing to gain beaver. They were a detachment McKenzie left from the main party. I became disgusted with my companions and set out to join McKenzie. I lost my way, and was set upon by a war party. I threw away my pack, killed my horse, and hid in a stream. After dark I got out of the water and for seven days traveled without food till I arrived here."

That portended badly for the Utah expedition. The poor Iroquois, Oskononton, was like many another seeker of the trail to Utah, destined for brief days only in his quest. A few weeks later he was killed and scalped by hostiles, while on his way down the Columbia to Fort George with messages.

Ross sat and worried while winter snows set in. What of McKenzie? Was everything as bad as Indian rumors set forth? If so, all was lost. Suddenly his mood changed.

"At this period of our anxiety and declining hopes who should appear, to remove suspicion and give us new vigor to our proceedings but McKenzie himself. He and *six men reached Fort Nez Perces on snow shoes, with their blankets on their backs* in good health and spirits, after a tedious journey of six months."

McKenzie told Ross this story, and we repeat it as the conqueror's own story of the way Utah first gave of her wealth to white men:

"After leaving this place we directed our course across the Blue Mountains. We had not proceeded far into the country of the Shoshones when the Iroquois began their old trade of plotting mischief. I left them to work beaver in the rich little river Skam-naugh. From that place we advanced for twenty-five days, and then found ourselves in a rich field of beaver between the great South branch (the Snake river) and the Spanish waters (upper reaches of Green river, called by the trappers the Spanish river, since the Indians told them it ran into Spanish territory.)

"After disposing of my people to the best advantage, trading with the natives, and securing the different chiefs to our interest, I left my people at the end of four months. Then taking a circuitous route along the foot

of the Rocky Mountains, a country extremely dreary during a winter voyage, I reached the headquarters of the Great South branch, *regretting every step I made that we had been so long deprived of the riches of such a country.* Thence steered my course to the river Skam-naugh. * * * We found but little snow in crossing the Blue Mountains and finished up here a journey of 600 miles in two months on snow shoes."

McKenzie gave a description of wild life in the Snake River approach to Utah that even the earliest pioneer settler never saw, so vigorously did the trappers and hunters work to exterminate game during the next two decades. Said McKenzie:

"Wherever there was a little plain, the red deer were seen grazing in herds; where there was a sapling the ingenious and industrious beaver was at work. Otters sported in the eddies; the wolf and the fox were seen sauntering in quest of prey; now and then a few cypresses or stunted pines were met with on the rocky parts, and in their spreading tops the racoon sat secure. In the woods, the martens and black fox were numerous; the badger sat quietly looking from his mound; and the numberless ravines, among bushes laden with fruits, the black, the brown, and the grizzly bear were seen. Mountain sheep and goats, white as snow, browsed on the rocks and ridges; and the big horn species ran among the lofty cliffs. When we approached most of the animals stood motionless. The report of a gun did not alarm them. They would give a frisk at each shot, and stand again."

Thus ran the first "Industrial Survey" of the Utah country's resources, made for men who saw wealth only in furs. No wonder they went wild to possess it.

In seven days McKenzie was on his way back again to his hunters—first of the "mountaineers." But this time he was testing the navigation of the Snake and found he could carry a boat to the "head of the narrows." He ordered supplies up from his base, in a letter sent back with the boat from the head of navigation. He would be along the next June with his mountaineers at the river Skam-naugh, the river just north of the Boise, flowing from the eastward into the Snake.

And here Ross dispatched supplies to him, only to have the horses carrying them fall into the hands of Shoshone thieves. McKenzie, approaching the rendezvous with his gay band of richly laden Utah trappers, saw horses he knew belonged to the whites, and gave chase to their herders. He killed one, captured one, wounded the third, and rounded up the drove of horses. Driving them before him he met his relief expedition encamped in the plain and forted up, without transport. Despair there turned to rejoicing.

"The Snake expedition," records Ross significantly, *"turned out well; it made up for all deficiencies elsewhere and gave a handsome surplus besides."* You see here was the first wealth from the Great West in fortune-building proportions.

"It turned out well." The wealth from our Uintah mountains went by way of the Columbia and the Saskatchewan, the Great Lakes and the St. Lawrence, to England where it dressed the fine ladies of the British court, made noted politicians rich, and gave color and

wealth to aristocratic life among the British nabobs of the Fur Trade.

It did more than that. It started rumors afloat in New York and in St. Louis,—rumors of wealth in the secret passes of the Uintahs. Should Americans leave this wealth to England? New Yorkers answered, "No," and St. Louis merchants answered, "No." The hour of real conflict between English hunters and American hunters for the Far West was now at hand. How American enterprize based itself on the "Mormon" settlement at Independence and from that outfitting point sought a foothold in the Far West will be told as the next phase of our story.

Chicago, Ill.

Ploughed Under

I saw a field of rich, green clover grown,
Its blossoms honey-laden for the bee,
And, turning to the owner who stood by,
I asked him when the harvest time would be.
"'Twill not be gathered in." "How then?" I cried.
"Have you no recompense for all your toil?"
The farmer smiled; he was more wise than I,
"I plough it under to enrich the soil."
And all at once I seemed to see more clear
Some things that I had tried to comprehend:
Has not the heart, like that broad field, its growths
That never seem to reach their destined end?
Its early dreams that perish unfulfilled?
Its youthful hopes that perish ere their prime?
Its fond affection and its tender love
Borne down to earth before their blossom time?
I mused on these, and as I turned my feet
Back to the city and its swift turmoil,
I smiled and said, in tranquil, sweet content,
"God ploughs them under to enrich the soil."

Aetna, Alberta, Canada. MORONI ALLEN.

Who Knows the Law?

As well might the layman say to the professor of Chemistry that certain procedure is non-essential to produce a certain result, when that procedure had been followed, and like results produced until the process has become an established law, as for man to say to God, who has firmly established his laws on the results which they bring through obedience to them, that in some minor parts they are non-essential. Who knows the law? Who has followed the entire process through, and found the result? God only.—*J. T. Barrett,* Murray, Utah. R. 4.

THE RIGHT OF JESUS THE CHRIST TO BE CALLED MASTER

By Russell L. Hess

Scarcely a day passes that someone does not refer to the teachings or the ways of "The Master" meaning always Christ Jesus. When applied to the Savior, the word "Master" has deep significance. It personifies and typifies a nobleness of character, a resoluteness of purpose, a passion for truth, an unselfish love for humanity, and a master-craftsmanship, all of which were attributes of the Messiah. When one studies the life of Jesus in an effort to discover whether or not he was really worthy to be called "Master" and whether or not his life and work have the earmarkings of mastery, a mass of evidence is bared exemplifying beyond question that no man, either before or since Christ's ministry, has ever shown himself more worthy of the title of "Master."

During the whole life of the Savior there was never an act on his part that did not reveal his complete mastery of himself on all occasions. True, he showed on one occasion in the Garden of Gethsemane, that after all he had his human side which cropped out when he, praying, said: "O my Father, if it be possible, let this cup pass from me;" but, then, in the same breath he recovered his self-mastery and added, "nevertheless, not as I will, but as thou wilt." Each of the four Gospels is a strong witness that Christ on every occasion met each seeming difficulty with absolute confidence that he and his disciples could rise to and dominate any situation.

The temper and the character of Scribes and Pharisees alike were only too well known and understood by the Messiah. Whatever their accusations against him and however much they scourged and denied him, he showed remarkable self-mastery and had always ready an answer to their comdemnations and a most remarkable patience and fortitude to endure the suffering they caused him.

It required an almost endless amount of foresight, precision, understanding of the human mind and its limitations and weaknesses, and an all-abiding faith in the goodness of right, justice, and God, in order for the Savior to batter down the skepticism, the discouragements with which his disciples were beset. Recall how, on the sea, troubled by storms and winds, when the disciples grew fearful of the storm, Christ appeared among them, bade them fear nothing and commanded the sea and the winds to be still. The Savior calmed the fears of his apostles knowing he was able to control the situation and that by the proper application of the power of mastery he could overcome a storm that struck terror to those who, less capable of understanding than he, could not throw off carnal weaknesses long

enough to realize that harm could not come to them if they exercised an all-abiding trust in the protective power of God.

At prayer, as Satan appeared and sought to tempt the Messiah, the Savior was once more able to show his absolute control of himself and to declare, "Get thee behind me, Satan." In the Garden of Gethsemane, while in the throes of agony, Jesus was still able to reveal his dominance of every situation; and when Peter smote off the ear of the soldier of the high priest it was Jesus who restored the ear in perfect working order and showed the greatest composure and self-possession of all that were gathered within the garden. Before Pilate, Jesus maintained a masterly silence and calm. Never did he show himself disconcerted when being mocked, tried, and scourged by his accusers. Job had suffered and cried out against his oppressors and complained of his lot, showing himself always hedged about with weaknesses; but Jesus the Christ through all his agony and bodily suffering never weakened so much that he could not exclaim before the end, "Father, forgive them for they know not what they do!"

To us who have followed after him and embraced his teachings, Christ Jesus has ever represented the highest type of manhood, whose great charity, love, sympathy, patience in suffering, and faith in right triumphing over might, we have all wished at some time to be able to emulate. From birth to death and resurrection the Savior ran the gamut of human endurance, and, at the time of the ascension, he reentered God's fold truly a Master in all that the word signifies.

Logan, Utah.

To A Worthy Widower

The throbbing pulse of loving hearts
Beats on through time and space;
The hope that's born of noble deeds,
Death's pangs cannot erase.

Each act of kindness and of love
Assures us Death's an "angel form"
That comes to free our kin from pain,
And take them from the scene of storm.

No matter what our creed may be,
The force of instinct calls aloud;
And, with it's power-enforced with love,
Removes the darkness from the cloud.

So let us live and trust in Him
Who wrote within our breast
The sweetest song that's e'er been sung:
The song of hope and rest.

Blackfoot, Idaho. GEO. E. GIBBY.

THE LITERAL WORD OF GOD

How the Payment of Tithing Turned to a Blessing

By Ellen L. Jakeman

The personal "I" is as offensive to me, as a writer, as it undoubtedly is to publishers and readers, but in this instance I must needs use it.

In March following the armistice I went from Provo to Arizona to engage in the dairy business with a brother-in-law, already located there. I did not anticipate making money in the enterprise, but went for reasons that seemed good and sufficient.

I bought one thousand dollars' worth of dairy cows and added them to the stock already on the place, a dry-ranch, six miles north of Douglas, secured quite an expensive equipment, built about two miles of new fence, together with concrete corrals, drinking vats, etc.

After the armistice the bottom dropped out of business sooner, perhaps, in Douglas than in other localities; for the one great industry that kept things going was *copper*. The various other business enterprises for miles around grew out of it, and were dependent upon it.

The mines and smelters shut down, throwing hundreds of people out of work, for with the signing of the armistice all copper contracts were cancelled.

We lost our customers, twenty and thirty a day, and every day, and saw them leave by rail, by team, by such nondescript conveyances as not even the early pioneers had to put up with. They went on foot, whole families, seeking a place where they might earn bread, and so far as business was concerned, the place was about dead.

To our dismay we found ourselves without a market and without much means, feeding fancy stock that demanded the most careful handling; figuratively, out of a paper sack. There was no range that year, the purpose for which I came failed, and my health gave way, and when I got a chance to sell the cows, I did so gladly. My young stock, equipment, pigs, etc., were sold by my brother-in-law, on the best terms he could get for me, and I secured payment on the larger amounts with written agreements for periodical payments to be made at the local bank. Had he been able to stay and make collections all would, no doubt, have been well; but he had a family, and had to go where he could get work at *once*.

The money for the cows, with hopeful optimism, I re-invested in the lost cause, so it was not available. I removed to Douglas, was made president of the Relief Society, which became my vocation, and took up the collection of those debts as an avocation.

It will not require a brilliant imagination to perceive how hopeless the situation was!

For the most part, the stuff, amounting to hundreds of dollars, had been sold to Mexicans, who had only to cross a chalk mark a

mile south to be in a foreign country, and immune from collections. My brother-in-law knew these hombres personally, knew their financial standing, talked their language fluently, and they could not have evaded him, and when located I could talk business to them only through an interpreter.

Everybody was feeling the pressure of hard times, but a few of my debtors came to the bank and made good their word the first month, and I managed to get the most of the monthly payments on those not so secured, by hiring an auto, taking a justice of the peace with me as an interpreter and paying him 10% of the collections we made.

Month after month these collections grew smaller, till I was not getting enough to pay my running expenses, when I wanted it *all* so I could go home and work in the temple.

Picking up a Doctrine and Covenants one evening to prepare a class lesson, the book opened itself at the revelation on tithing, and I began to read. Never had it been so clear to me! Never so vital and understandable. Why the Lord had said for his people to *try him!* To put him to a test, and see if he would not keep his generous word! It sounded so personal,—somewhat like he were offering me individually a partnership, in which he was to give everything and I was to retain nine-tenths of the proceeds! I felt like he were really talking to me, instead of I reading the printed word, often read before. I was so impressed that I knelt down and called my heavenly Father's attention to my helplessness, to the almost hopelessness of the situation. I told him what I wanted, and why; that I believed his word with all my heart, and to prove it to him, I would pay tithing on all those doubtful debts with precious money already in my possession, and trust him that in *some* way I should be able to collect those outstanding accounts.

That was the 15th of March, 1922. I had been at the ranch fourteen months, and in the city of Douglas about eight months.

That night I made a list of all that was coming to me on those accounts, and it looked very small when I thought of what I needed to do with it; but the tenth, when I drew my check for the tithing, seemed immense.

The next morning I went to Presiding Elder L————, and said:

"Brother, I want to pay tithing on all accounts I have been unable so far to collect."

"Say, Sister, I don't understand the law of tithing that way. You don't owe it till you've collected it! I suppose what you have been paying is in full on your collections?"

"Yes, it is in full on my collections; but is there any law forbidding me to pay in *advance* of my collections?"

"Well I don't know of any *law*, but if you think by paying advance tithing you can hold the Lord responsible for those very doubtful contracts, you've made a mistake. I don't want to take tithing

on them. If you live up to the law that will be doing pretty well," he said dryly. He probably thought I was too enthusiastic and might, later, regret my generous impulse, and it would place him in a very awkward position.

"I promise you, brother, that whatever happens, I won't let it hurt my faith, if that's what you're afraid of; but I really wish to pay on those debts today, and it will be between me and the Lord."

Rather hesitatingly, and dubiously, Brother L———— received my check, and receipted me for it, admonishing me again that I must not count on God doing a thing like that for me.

I replied to all his good, common-sense lectures by saying:

"I can't imagine how he possibly could do it, but I know that if he wishes to he can; and if he doesn't, he has a good and sufficient reason for not doing it, and no blame shall attach to you, either."

The next day, the 16th of March, a particularly nasty, dusty and windy day, I went out collecting, took a lawyer with me as interpreter and, knowing just a little Spanish, think I detected him telling one reluctant Mexican that, for a fee, he would tell him how to evade future payments. On the 17th, I went alone and did not collect a dollar.

Because these dates were collection days, I had left the details of the annual celebration of the organization of the Relief Society, to my assistants, and, being unfamiliar with it in detail, began the evening program, as chairman, by making two mistakes. I tried to get first one and then the other of my counselors to take charge, but one had a troublesome baby and the other was far too timid.

I had found the easiest way to get forgiveness for short-comings was to confess them; so I gave my alibi to the entire assembly. I told them frankly that I had been out for the past two days trying to make collections, had not collected a dollar, and was not up to my usual form. I asked them all to feel at liberty to suggest or correct me, that nothing might be done or left undone to mar the good time for which we had met together.

There was an immediate and whole-souled response, and all went well. When supper time arrived, served picnic style, a brother, a new member of our ward, and a new citizen of the town, brought his plate and sat down and asked me about the collections I had spoken of, and I explained. When I had finished he remarked:

"You know I am here to take charge of the————————establishment, don't you?"

"No, I had not heard it," I answered.

"Well, I have a proposition to make to you. Get your accounts into shape, and I'll collect them for you through the store. I think I know human nature pretty well, especially Mexican human nature. To stand well with the superintendent of the best and cheapest store in Douglas, they will pay your bills when I present them, without a protest."

"And what will your fee be?"

"It won't cost you a cent. I won't use company time, and besides it will give me a line on a lot of people. So far as those bills are concerned, you can go home tomorrow."

In handling my papers to brother S———————— the next day, I said:

"The times are hard; get it all, if you can, for I will need it, but do not oppress anyone. Give time where it is needed and use your own judgment."

It was the 18th of March, if I remember correctly, when I turned my accounts over to him, and I landed in Salt Lake City on the 26th, so swiftly did things move for me. He was three years making those collections, and they reached me in varying sums, semi-occasionally, always seeming to be just when it was most needed,—and he collected it *all*.

I promised myself that I would report to Brother L———————— how my tithing paying turned out, and I happen to know he reads your publication; but I very greatly desire to acknowledge to my heavenly Father that I fully realize that He kept faith with me.

How It Works

Both the narcotic effect of tobacco and the fact that the habit is not creditable often leads to such results as related in the following story:

During the recent war at one of the Western Cantonments, a Utah boy, a private, sought promotion in the army. So often had he applied with unfavorable results that one day he went to his company commander, determined to know the reason. The following conversation ensued:

Youth: "I want to know why it is that I am constantly overlooked, while others are promoted over my head all the time?"

Officer: "Do you really want to know?"

Youth: "Yes, sir, I do."

Officer: "Well, then, I'll tell you. You're a 'Mormon,' aren't you?"

Youth: "Yes, sir, I am, and I'm not ashamed of it!"

Officer: "I understand that your Church has a rule against the use of tobacco. Is that right?"

Youth: "Yes, sir, it is."

Officer: "Do you keep that rule?"

Youth: "No, sir, I don't because I—"

Officer: "Never mind the reason. And your Church has another rule against gambling, hasn't it?"

Youth: "But I don't gamble, sir!"

Officer: "You do; because I saw you at it not a half-hour ago! And another rule of your Church, I take it, is against lying—a rule which you also break, it seems. Qualities in an officer are courage and obedience to rules. You possess neither. If your parents and your Church haven't been able in twenty-five years to make a man out of you, Uncle Sam can't do it in two years! Goodby."

MEANING OF THE WORD "MORMON"

By J. M. Sjodahl

The prophet Joseph, in a letter published in the *Times and Seasons,* Nauvoo, May 15, 1843,* furnished the following explanation concerning the meaning of this word:

"It has been stated that this word was derived from the Greek word *mormo.* This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon."

Then he quotes from the Book of Mormon (Morm. 9:32-34), where we are told that the characters used were the "reformed Egyptian." He continues:

"Here, then, the subject is put to silence, for 'none other people knoweth our language;' therefore, the Lord, and not man, had to interpret, after the people were all dead. And as Paul said, 'The world by wisdom know not God;' so the world by speculation are destitute of revelation; and as God, in his superior wisdom, has always given his Saints, whenever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word *Mormon* stands independent of the learning and wisdom of this generation.

"Before I give a definition, however, of the word, let me say that the Bible, in its widest sense, means *good;* for the Savior says, according to the Gospel of John, 'I am the Good Shepherd;' and it will not be beyond the common use of terms to say that *Good* is among the most important in use, and, though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad.*"

The Prophet, further says:

"We say, from the Saxon, *good;* from the Dane, *god;* the Goth, *goda;* the German, *gut;* the Dutch, *goed;* the Latin, *bonus;* the Greek, *kalos;* the Hebrew, *tob,* and the Egyptian, *mon.* Hence, with the addition of *more,* or the contraction, *mor,* we have the word *Mormon,* which means literally, *more good.*"

Here we have the interesting information that the first part of the word is an abbreviation of the English adverb "more," and that the second part is the Egyptian adjective "mon." In other words, the Prophet found, on the plates, as a proper noun, a compound word meaning, literally, "better," and, under the influence of the Holy Spirit, he solved the problem of transliterating it, by translating the first part into English and copying the second part, and making one word of the two, half English and half Egyptian. This, I admit, is an unusual literary procedure, but we have an instance of it in our Bible, where a place called Maaleh-acrabbim (Josh. 15:3) is also called,

*The letter was revised by the Prophet, May 20, 1843. See the documentary *History of the Church,* under that date.

"The Ascent of Akrabbim," (Numb. 34:4). Here half of the name is translated into English and the other half is a foreign word. See also Gen. 23:2 and 35:27, where Hebron is called, in the first passage, Kirjath-Arba, and in the second, "The City of Arbah," the first half of the name being translated into English and the second being left untranslated.* This, then, is how the word Mormon originated.

And it means "more good;" that is, "Better."

The reference of the Prophet, in this connection, to the Bible would indicate that the good expressed in the word is the same as that which we call "good news," or "gospel," and that "Mormon," therefore, means one who is the bearer of "good tidings."

It is a very interesting fact that many American languages, perhaps most of them, form their comparatives and superlatives by the use of the adverbs "more" and "most." In the Aztec, "better" is *ocachiqualli,* which means, literally, "more good." In the Otomi language "better" is *nra nho,* which means "more good." In the Maya, the comparative is formed by affixing the last vowel of the adjective with an "l" added, or by simply affixing the particle *il.* For instance, from *tibil,* a "good thing," *u tibil-il,* a "better thing" is formed.†

May we not ask, "What is the explanation of the singular fact that the prophet Joseph seems to have had knowledge of how comparatives are formed in some of the principal American languages?

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*The familiar word Iroquois may, possibly, be another instance of this kind of word-building. The orators of that stock of Indians used to close their speeches by saying, *Hiro,* "I have spoken," very much as the Romans said, *Dixi.* Their sentinels had a cry of warning which sounded, to the French, something like *quai.* Out of these two words and a French ending, *ois,* the name Iroquois was composed.

It is probable that the *mon* in "Mormon" is akin to the *mon* or *men* in the Egyptian *Amon* or *Amen.* Dr E. A. Wallis Budge, (*The Gods of the Egyptians, Vol. 2, p. 2*) says that Amen is from a root *men* "to abide, to be permanent, eternal." *Mon* or *men* (the vowel is different) would, then, mean "good" in the sense of "permanency," just as *nefer* means "good" in the sense of physical beauty. I gather this from what Champollion (*Precis du Systeme Hieroglyphique des Anciens Egyptiens,* p 91) on the authority of Eusebius says, viz., that the divinity which takes the name Amen and Kneph or Noub, alternatively, was by the Greeks called *Agathodaimon,* and that Nero, when assuming a divine title, called himself *Neo-agathodaimon. Agathos* is, of course, the Greek word for "good," and it must have been suggested by the Egyptian *men* or *mon.*

†See Bancroft, *Native Races,* Vol. 3, pp. 733, 739. In the Egyptian, it seems, adjectives are without degrees of comparison, but the particle *er,* meaning "to," "with," "between," etc., in various combinations, was used to express degrees of superiority, very much as the Hebrew "min." For instance, "She was fair (good) in her body, more than (*er*) other women," means, of course, that she was fairer—more good—than the rest. "Good is hearkening, more than anything," or, hearkening is more good, means "To obey is best of all." Good in these sentences is the word *nefer,* but there is a verb, *mench,* "to do good," "to abide," and that may be akin to the "mon" in the name *Mormon.*

CHARACTER EDUCATION THROUGH LITERATURE

Literature and its Relationship to Character Formation

By Chas. E. Soelberg, Principal Hawthorne School

We are essentially the sum total of our responses to situations. We cannot avoid meeting situations, but we can, through careful guidance, select, to a certain degree, at least the type of situations we are going to encounter; and the nature of the situation has a great deal to do with the response that is made. This, in my judgment, is literature's greatest contribution to character development. The habitual reading of properly selected literature, for the primary reason of immediate enjoyment, furnishes wholesome, vicarious situations that cannot possibly be acquired in any other way, and which must call forth desirable response. Life is so short and our means so limited that if we were to depend solely upon actual experiences and situations for our development we would be at a great loss. But through the medium of literature we can spend an evening in a real heart to heart talk with the great men and women of the ages, as well as with those of modern times. We have the privilege of studying the beauties of nature and the lessons she teaches us through the eyes of experts in this particular field. Our attention is called to the beauties of the commonplace, and to the things that would otherwise have gone unheeded. It is said of President Roosevelt that he could walk for an hour or two into the country and be able to write a book upon the things nature had taught him in this short time. To do this one must know nature, and to know nature will inevitably produce a love for her.

To love humanity, in my judgment, is to know humanity. This brings in the second great field that is exposed to the readers of literature, "human nature."

Literature is the heart of man speaking to the hearts of others. It is psychology and philosophy set to the music of the soul, and is valuable only to the extent that it calls forth a similar response from us. Take, for example, *Silas Marner*. What a psychological effect upon the soul of the adolescent boy or girl the elements of gratitude, envy, jealousy, vengeance, shame, pity, love and tenderness, must have, if read voluntarily, and for the sole purpose of enjoyment. Goethe's "Sorrows of Werther" is filled with fundamental and psychological truths. In the climax, after describing a girl who has been driven to despair, he says, "Shame upon him who can look on calmly and exclaim, 'The foolish girl! She should have waited; she should have allowed time to wear off the impression; her despair would have been softened, and she would have found another lover to comfort her.'

"One might as well say, 'The fool, to die from a fever!. Why did he not wait until his strength was restored, till his blood be-

came calm? All would then have gone well, and he would have been alive now.'" The author shows very plainly in the above quotation that the human mind works under certain laws just as truly as does the physical body. In *Pippa Passes,* the author shows the power of unconscious suggestion. Browning's *The Ring and The Book,* is an application of the laws of appreciation. Munsterberg's *On The Witness Stand* shows that it is not always possible to tell the truth even when an honest effort is made to do so.

Our ideals are our beacon lights; they are to the soul what the lighthouse is to the pilot of a ship on a dark and stormy night. But as our once cherished ideals are realized, higher and nobler ones must be created. Thorvaldsen, the famous Danish sculptor, emphasized this very forcefully, at the time of unveiling his masterpiece, Christ. It is said that he wept as he gazed upon his wonderful piece of art, and, when asked why he wept, replied, "My genius is failing, this is the first of my works that I have ever been satisfied with." One's ideals should be in advance of his achievements. Literature, as Smith says, *"Can always keep before us the vision of the ideal."* Its characters are idealistic, and in this respect are ever a challenge to the best that is within us.

It would not be amiss, then, to say: "A knowledge and love of nature, and human nature, as given to us from the heart of the choicest literary authors, would be a very potent factor in the moulding of our character?" Would it tend to make habitual one's disposition to choose those modes of behavior which must do honor to human dignity? My answer would be, "Yes."

Other things being equal, the strength of a given situation, and its corresponding response, is in direct preparation to the frequency with which it occurs. Accepting this as a justification, I should try to make the reading of properly selected literature habitual, especially with the adolescent children, because at this age the average child has much leisure time, which, if properly used, will be the most profitable period; but, if not properly used, may be the most damnable period for character development in the child's life, due to the physiological and psychological changes the child is undergoing.

There are a few fundamentals that should guide in the method of teaching literature. It is my opinion that the primary objective in reading should be for immediate and genuine satisfaction of the pupils. Secondary to this is the problem of leading these pupils into habits of reading, and developing in them tastes for literature of a wholesome character. If literature is to give immediate satisfaction, the books selected must satisfy the varied interests of the children. This does not mean that the teacher should cater to the whims of the pupils, but children will readily find genuine interest in a great variety of types of literature, if they are only made acquainted with that variety of reading. The teacher must expect a variety of interpretations, because, as Philips says, "An interpretation must be felt, and not accepted as authority without inner appreciation." This inner appreciation is

limited, very largely, by the individual's intellectual and emotional development. Hence our own interpretation of "Hamlet" might have been very much different at different periods of our life; yet each interpretation being the proper one at that time.

"Literature," says Carlyle, "is the innermost part of a man's soul speaking, and differs altogether from what is uttered by the outermost."

I think therein lies the success or failure of teaching literature in our schools and organizations. If we try to appreciate what is said by the innermost part of man from an outer interpretation, we are sure to fail.

Salt Lake City

A Dream

(Allegorical)

Year after year, in garden fair,
A woman worked with utmost care
Rearing and gathering fragrant flowers,
From rise of sun, until twilight hours
Proclaimed the end of day.

Like many who passed the garden by,
I saw the woman and wondered why
She should be given a task so light,
While others must toil from morn till night,
To earn their daily bread.

And, she reading my questioning eyes,
Unlatched the gate,—"Come, realize
The beauty of my work," said she,
As she opened the portal wide for me
To enter her domain.

I marveled much at the wondrous place,
And more as I studied the woman's face;
Tho' glorified by a joy most rare,
It bore the deep imprint of care
Upon the lofty brow.

In her wake, I followed silently,
Save when she addressed a word to me:
"In this garden there is much work to do,"
Said she, "that is all unknown to you.
Who dwell not here each day."

Not from menial tasks did the woman turn,
Nor the smallest detail did she spurn,
To aid her garden to yield it's best,
Tho' oft her hands a sharp thorn pressed,
That rent the tender flesh.

I wakened, I had dreaming been,
How good God is, I thought, and then
I asked Him to give unto me
The power to crown with dignity,
My work, whate'er that work might me.

Provo, Utah. GRACE INGLES FROST.

THIRD INTERNATIONAL BOYS' WORK CONFERENCE

Held at Edgewater Beach Hotel, Chicago, Ill., Nov. 30, Dec. 1 and 2, 1926

By Oscar A. Kirkham, Associate Regional Executive, Region 12, B. S. A.

There were 37 different agencies interested in Boys' Welfare Work from the United States, Canada, and England, with a total representation present of 530 delegates. The International service clubs, Rotary, Kiwanis, Lion's, Exchange, Optimists, etc., had delegates to the conference, these men taking a prominent part in the different sessions.

In discussing the enforcement of law, Dr. Mann of Chicago said that one of the contributing factors to the non-enforcement was the "carelessness of the rich; they have their choice as to the laws which they will break, so the boy makes his choice as to which he breaks."

"You give a good boy nothing to do, and he will not be good long.—You give the bad boy something good to do, and he will not be bad long."

An earnest appeal was made for a devotional period to come again in the life of the American home, as experience has taught that this has been a great contributing factor to the spiritual life of our people. Also that there should be, in some way, spiritual training, associated with the school-life of the boys and girls of America. Some of the difficulties given in this field which were handicapping the spiritual lives of the boys were:

1. Lack of cultural back ground.
2. Church not functioning.
3. Home not functioning, and lack of devotional period.
4. Lack of spiritual training in school.
5. The over emphasis of the mechanical theory of life.
6. The exploitation of leisure time.
7. Lack of adequate leadership.
8. Inadequacy of religious instruction.

In a test taken by parents and boys to find out the greatest influences operating on the lives of boys, the following was given:

1. Parents.
2. Gangs and conferences.
3. Sunday school teacher and club leader.
4. School.

The way out was suggested by:

1. Better theological training.
2. Proper interpretation of spirituality.

3. More frequent conferences of and with boys in which they themselves participate.

4. Faith in God.

In speaking about the boys' recreation, Dr. Nash of the University of New York said, that gradually the better centers of the United

JO MUNKAT!

(Good work.) The trunk of Hungary is broken. Scouts building new branches.

States were conducting an out-door and an in-door recreation program for all boys of all ages for twelve months of the year.

In Milwaukee, the police have a note book and direct boys from streets to places provided by the city for recreation.

There were 252,000 children killed last year on the streets in the United States. We must have more public, supervised playgrounds. In some places, streets are roped off at certain hours. This method, however, is questioned, as children are often found playing after the supervised and restricted period is passed.

A real leader who does not know something of the recreation program of boys and girls is lost.

Life has been speeded up—society hasn't been able to keep up.

We have been sacrificing some of our old fundamentals.

An excellent book, entitled *The Drifting Home*, By Ernest R. Groves, was suggested.

Apennines Mts., Italy *Ulban LaVerna fele* Hungarian scouts visiting Italy

I can think of no more apt statement about the necessity for interest and leadership today in this great question than to quote from a poem:

"Where are the men to lend a hand?
Echo it far and wide;
Men who will rise in every land
Bridging the Great Divide.

"Nation and Flag and Tongue unite
Joining each class and creed,
Here are the boys who would do right,
But where are the men to lead?"

ABOUT MOVIES

"HI SPOTS" from address given by Nelson Green, editor without pay, of the magazine *Educational Screen*

How to secure better movies:

Improvement must come from the few who think. * * * Ninety per cent will buy any kind that is put up—the ten per cent can make the improvement. They must work, and can be worked upon. * * * 130 million people paid admittance per week to the movies in the United States.

We will all see the day when we can "plug in" a socket and see a movie at home. * * * The reform of the movie cannot go into

legislation—it is then into politics. It must be accomplished through an educational program.

Ninety per cent who go have the habit—they must have their emotional food.

Some of the evil effects are the imitations whch follow bad displays. * * * Imitation is strong in the child. * * * The movie detracts from school work. * * * Arouses the sex impulse in the immature. * * * Children now two years old are subjected to sex impulses. * * * All sacredness has gone—the kiss must now be violent. * * * In Japan, a censorship was made on movie productions in which 3,250 kisses were left out in one year. * * * Thrills and suggestions are the major stimulation.

We must know what films are before we let our children see them. The name is not always a guide, for the picture called *The Ruling Passion* is an excellent movie. * * * We cannot depend upon artists any longer.

The way out:

The *Educational Screen* is the best paper. The National Women's Federative Club, and other large National agencies are behind it. They publish a list monthly and advise as to the fitness of movies for adults, youths and children. Their list is about 50 movies each month.

The committee judging movies are scattered throughout the nation. Most of them, however, in large centers where "first runs" are made.

The committee is composed of leading men and women in the United States who have been persuaded to do this work without pay. Their names are not published but as soon as they have reviewed a picture, they mail their reviews to the *Educational Screen Magazine,* and their opinions are sent out over the country.

HOW TO MAKE YOUTH BETTER, FINER CITIZENS.

Judge Benjamin F. Jones, in addressing the Conference, said:

"It is not surprising that youth refuses to follow the instructions of those who spend their time telling others how they should act, while they themselves do the very things and commit the very offenses they are denouncing by word of mouth. How can we hope to have children respect law and live clean lives when their parents violate the law and moral code whenever it suits their convenience?

"There is only one way in which juvenile crime can be checked and the youth of this country developed into finer, cleaner, better citizens, and that is by the grown-ups of our country living in such a way as to inspire the respect and confidence of the on-coming generation. Youth must be taught not alone by precept, but by example."

Leading speakers dwelt on the need of clean reading. Newspapers and magazines have a tremendous responsibility in educating their readers, and ought to fulfil it properly. Boys should be convinced that there is sure retribution for all wrong doing whether the punishment comes slowly or swiftly. The policy of emphasizing stories of achievement, good things, and telling the constructive story of mankind's progress, was stressed as having a beneficial influence in character-building for boys and also for all others.

FEAR

By A. Henderson

Monahan Currie slumped lower in the seat of his Ford as the sound of noisy laughter came nearer.

"Ha, ha, the country boob should have been at home milking cows, instead of trying to blubber out an argument."

"Make a better backwoodsman, more of a log than a lawyer."

"Ha, ha, the judge sat on him hard—dismissed the case before it was well started."

"Seemed to lose his head completely. He did look ridiculous, he, he, he!"

The two men climbed into their car, somewhere in the rear end of Monahan's Ford, but the purr of their engine did not altogether drown the sound of laughter as the car pulled away.

Monahan raised in his seat and gave his starter a savage stamp. His face was scarlet, his lips quivered weakly as he backed away.

"Yell-ow, yell-ow," his motor ground out, as he drove recklessly along. "Yell-ow, yell-"

"Darn, darn the luck," he almost sobbed, and lifted one hand from the wheel to wipe the moisture from his eyes. "I thought I had more spunk than to let the other lawyers befuddle me like that! Oh, for the way my voice failed me! I squawked like a sick gander."

"Fail-ed—fail-ed," spelled his motor.

"Not in me, that's all! I'm a poor coward, and done for!"

He was out on a country road now, and speeding past wooded lands. He turned a corner dizzily and almost ran into a girl on horseback.

"Careful, there," she called excitedly; then, recognizing the occupant of the car, she added, "You poor flunk!"

Monahan stopped his car so suddenly that it pitched him forward in his seat.

"Were you—er—were you—?"

"Certainly I was in the court room," sharply.

"But, see here, Mildred, I had stage fright—that's all, dear! I—"

The bitter expression in her face checked his words. She averted her head and sat staring at nothing in particular. For a long moment Monahan watched her in silence, taking in the fine line of cheek and throat, the full bosom, the capable hands that held the bridle reins in a sure grip, the dignified, almost haughty, bearing of her body. Yes, she would have made a fitting wife to grace the home of the great lawyer he had intended to be—but now—even so, he could not bear to give her up. A sudden illuminating thought found voice.

"Mildred, the man you promised to marry and the one who failed so miserably this morning, is one. If you loved me then, surely

you can overlook this; anyhow," desperately, "say good-bye to me before I leave."

"Leave?"

"I cannot stand up here now. I'll have to go away—from the jeers, and begin anew."

"But you've already begun; why back down now?" scornfully.

"But—such a beginning—I—it would be easier to start elsewhere. Understand, dear?"

The girl's face flushed hotly, then whitened to hardness.

"Yes, I understand, perfectly. You're too big a coward to make another try. And I—I hate cowards!"

Monahan watched horse and rider disappear in the west; then slowly, mechanically, started his Ford.

* * * *

"Superstition and fear were fed to me, along wid me 'taters and buttermilk," Samuel Currie muttered to himself as he lounged in a rocker on his porch.

A frolicsome breeze flicked away the newspaper that he had spread over his face to keep the flies from disturbing his noon-day nap, and he made a hasty grab to recover it. As he stood up, the waters of Deep lake met his gaze, they were sparkling in the warm sun, yet Samuel shuddered as if an icy breath from their depths had struck him. He was thinking of the time he had watched his friend Jerry's head disappear beneath their surface, and fear had laid hold of him with such relentless hands of iron, that he had been unable to move to his aid. But another, and less powerful swimmer, had arrived on the scene in time to hear Jerry's last despairing cry, had plunged in to rescue, while he had hidden, cowering, in a tangle of bushes on the shore.

Back in old Ireland, he had enquired about the curling vapor that arose from the bog. "It's the divil reachin' to drag ye in," said his grandmother.

When passing a graveyard, he had been told by her that the ghosts of the dead walk by moonlight, and his own following shadow had sent him, screaming in fear, home to his mother.

Tales of goblins and evil spirits "that are the black shadows of the night" caused him to fear to venture out-of-doors after sunset. Even now, a man of forty-nine years of age, and the father of the stalwart son, he disliked shadows and silence. But his recently found faith in his heavenly Father was gradually strengthening his weak nerve, and vanquishing childish fears.

He had determined that Monahan, the son to whom his wife had given her maiden name, should grow up devoid of the foolish fears and superstitions that had been his bane. He had done his level best toward training him, and yet was not certain of results.

Samuel awoke with a start, his wife stood in the doorway. "Sam'l, will ye hitch old Sally to the buggy? I've a notion to drive to the postoffice. There may be a letter from Monahan."

"Werra-good, Martha, and I want ye to bring me some nails from the store."

The road to the village ran along the eastern shore of Deep lake, then reared suddenly into the highway. Old Sally—from long habit—edged cautiously to the extreme right, to avoid the many rushing motors gay with youth and camp paraphernalia. The Deep lake tourists were going cityward. Martha was glad of this, for the "careless, joy-mad crowd never could learn to think of others long enough to remain to stamp out a match or make sure the camp-fire logs were free from sparks," she thought.

Martha tore open the envelope and read its contents ere she left the post office.

"Coming home! My darlin' son."

Back in the buggy, she urged old Sally into an unwilling trot. But when she turned into the rough lake road, doubts began to assail her. Why was Monahan coming home—now? She carried her fears to Samuel.

"There was the big case he wrote about! Well, maybe it tired him out."

"But, Sam'l, success don't tire a body."

Her husband gave her an uneasy glance. Had she read his doubting thoughts? "Of course, he'd win. He's just comin' home to boast to us, or something."

By noon the next day, Monahan had arrived. There was a lagging to his footsteps, a shrinking in his glance, a reluctant halt in his speech.

Samuel, with gripping fear in his soul, noticed that his son did not once meet his eyes. He had imagined him returning with a heart as free from fear of his fellow-men as a tough pine knot. And here he was with a weakness showing in every movement, and he six feet tall!

"Well," the mother began after a painful silence, "its a fine thing for a country lad to be able to out-argue them city lawyers."

"Is it? Yes, I—" Monahan stammered and was silent.

"How long can ye be abidin' home wid us, Monahan?" asked his father.

"Er—well—long enough to locate a place for a fresh start."

"Monahan!" his father cried in sickening realization. But the mother put a tired arm about the sagging shoulders. "Ye lost out, Monahan?"

"Yes." His voice was a wail.

His mother's arm tightened. "Now, now, niver ye mind, dearie."

But Samuel wanted the details, and Monahan gave them in a bitter tone.

"Ye must not back down, son."

"What else is left to do? But I may make good elsewhere."

"No, ye must fight on the battlefield of your own makin', son."

"I can—not—I," the stalwart lawyer bowed his head in abject misery.

* * * * *

Monahan put on his father's overalls and helped him with the farm work. He milked the cows for his mother, and worked in the garden every evening. He seemed to his parents to be tireless. Or, was he overworking his body in an effort to ease his mind? They were glad to have him home; yet they waited for his going. Then suddenly in the night, he disappeared, leaving a note: "Gone to find work. Do not worry.—*Monahan.*"

But instinctively both knew that he had also gone to find himself. Summer days ripened into Autumn, still the air was dry and oppressive. The pine trees by the lake looked listless, as they slowly swayed before the wind that had sprung up, bearing with it the aroma of burning pine wood.

"Still some campers remaining," thought Samuel. But Martha said that the glow in the west was not the red of the setting sun: "looks like flame," she finished soberly.

"Nothing to be afraid of," her husband chided gently. But Martha noticed he did not go to the fields, but remained puttering about the barn.

Presently Martha called in alarm: "Sam'l, the birds and rabbits are comin' from the forest!" Even as she spoke the cattle came lowing into the barn yard.

"Its a fire in the forest," Samuel said excitedly. "But its not likely to come around this neck of the lake. It's as well, though, to be prepared." He ran to the big wind mill, released the lever, and it began to pump water into the huge tank. The wind was rising, the branches of the pines bent wildly, there was a crackling, sweeping sound in the smoke-laden air, and the day was as dark as twilight.

The mother thought first of her son: "Well, I'm glad John Stevens happened to tell us that he saw Monahan in Overton yesterday."

"Monahan! Yes, he'll be safe there."

"And we'll bide by the house, Sam'l?"

"Yes, 'tis best—the clearing is wide—and—there's the lake, if the house catches fire."

The flame in the west spread; the darkness deepened. Between the swish of the dead leaves and twigs before the wind, and the crackling sound in the air, another noise grew louder. Was it?—Yes—

"Oh, Sam'l, its Monahan in his car!"

He swished into the house as if a thousand demons were chasing him.

His mother went to him, as he sank into a chair. "Ye came to see if we were safe, Monahan, dear, And we are, with the lake over yonder, and ye be a real hero," pridefully.

But her son was cowering, trembling, in his seat. There was unwritten volume in Samuel's stricken look as it met hers.

"Anyhow," Martha said in a low defensive, "he came about us." She raised her voice, "Didn't ye, Monahan, lad?"

"Yes—But, Oh, mother, I couldn't stop!"

"What would ye be stoppin' for, dearie?"

"To take on the campers that are struggling back there—along the road. Its awful—"

"Campers!" Samuel almost shouted. "I thought they had all left. Where were they?"

"Past the creek."

"And ye gave them no lift, Monahan?"

Samuel Currie's eyes smarted with smoke, his skin burned, but his heart felt the chill of icy water. He was back on the shore of the lake, watching Jerry's head sink beneath the water, hearing his strangling cry. But his son must not carry through life the bitter agony of a regret like his own. With a prayer on his lips, he faced him. "Monahan!" he shouted above the roar without, "come." But Monahan crouched the lower, stark fear on his countenance. "Monahan, son, come—I'm goin' with ye—in the buggy."

Samuel Currie ran toward the stable, opened the door and unsnapped old Sally's halter. Martha followed to help with the harness. He gave her a hasty kiss, and was gone into the darkness. Martha knelt on the floor of the stable.

At the sound of the rattle of the old buggy passing the house, Monahan groaned and buried his face in his hands. His lips moved in the first prayer he had ever uttered since reaching manhood: "Father, Father," he sobbed, "take from me this craven soul and make me strong." Over and over, he repeated the words, tears streaming down his face.

While out in the stable, Martha still knelt—worn hands uplifted in wordless supplication.

Suddenly the leash of fear that had so long held Monahan burst, and strength and courage flowed into his tortured veins. Instantly Monahan knew that God had heard his prayer. He sprang up, and was out the doorway ere his mother reached it, and a moment after had headed his Ford into the threatening, livid west. As he raced his car along the road, he seemed to have left his old self behind. Not only courage, but elation was surging through his being. Had the Lord of Hosts sent this flame from Heaven to burn away the dark, fettering cord that had held him captive? He laughed aloud, exulting in his freedom of soul; guided the car safely, dodging the glowing embers which the raging wind was tossing from the forest. His eyes ran with smarting tears, and the clouds of smoke almost choked him. Fortunately, the road was familiar to him; he had only to steer his car and speed ahead. A black shadow loomed before him, and he turned his Ford sharply to avoid hitting a furiously racing car. Further on he met two shadowing forms, who scrambled with sobs of relief into his back seat. On toward the fume of conflagration he drove. "Curses," hissed a voice in his ear, "you're mad, turn around."

But Monahan had not ended his quest. Where were the old buggy and horse that had been driven into this scorching inferno of flame by that conquering hero of fear—his father?

By the rickety bridge over the creek, he came upon an overturned car, its driver holding one hand to his head, and with the other signaling frantically for him to stop. "Have you seen a buggy pass?" Monahan asked through swollen lips. "Not within the last fifteeen minutes."

"Then father must have taken the cross-road into the forest," thought Monahan. Mildred's father's summer cabin was at the end of that road. But Monahan knew they had long since returned to the city.

"Turn back, you fool!" shouted a fear-crazed occupant of his car, and a hand almost wrenched the steering wheel from his grasp. Monahan struck it off savagely. "Turn back," shouted another, "the gas'll explode."

Monahan felt it was time to retreat. Anyhow his father had not had time to drive farther. He turned his car warily. A branch of burning brush, blown by the wind, fell, barely missing the hood. His face felt seared, his eyes glazed and swollen, but the hands that gripped the wheel were steady. He seemed to be in a trance, in which the frightened cries of the men behind him were the jibes of the courtroom lawyers. But he had no fear now! He was equal to the whole yelping pack of them! But there was something lacking—he slowed his car and peered down the forest road. Yes, there it was—a buggy-overturned—a form, too.

He jumped out and staggered toward them—stooped to lift the inert form of his father, felt his heart. Thank God, there was still life, then Mildred's voice was in his ear:

"I rode back to camp this morning—but my horse broke loose. I was calling him when your father found me. Coming back his horse became frightened and shied off the road. He is a hero, Monahan, and oh, so are you—I'm sorry for what I said Monahan—I—am—"

The voice faltered, failed, or was it his ears? There was a dizziness, a feeling of suffocation in his head—blackness. Then he felt a hand on his own: "Let me drive, Monohan." He straightened with a jerk. The car was careening crazily, he steadied it and bit his lip to keep from lapsing again. Only a little further now. Then he plunged the scorched Ford through the long grass and brush and into the saving waters of the lake.

A cheer of thanksgiving went up from the occupants, but Monahan turned and looked toward the house which held his mother. Scalding tears coursed down his cheeks, relieving his eyes of their burning.

A big motor car, and an ambulance pulled up. Some one had telephoned to the city. Monahan watched them lift the limp form of his father. Soon the faded eyes opened and looked about bewildered.

"Fell on his head—stunned—no harm done," the doctor told Monahan, and went to bandage Mildred's burns.

"Monahan!" Samuel called weakly.

"Here, father, I've been tried by fire and I'll make good now. I ran away and sold my time to a real estate firm in Overton, but I am going back to the city. I'll be their backwoodsman lawyer, their rising lawyer, their not-to-be-beaten-by-bullies lawyer. Oh, father!"

"My son!" was all Samuel's emotions allowed him to say, but the tone held a world full of pride and fulfilled hope.

"You next," said the doctor touching Monahan's seared arm.

"Come, miss, I'll drive you home," called a voice from the big car.

"I'm coming," Mildred answered, but she lingered to whisper to Monahan, "I'll return, soon."

With aching bodies, but singing hearts, father and son went toward the waiting mother, and faced the future that was without lurking trace of cowardly fear.

Rock Island, Ill.

To A Missionary

Yours is a calling o'er land and sea,
Wherever needed your service may be;
Teaching truth, Christ's message expound
Wherever the honest-in-heart are found.

Leading souls to the better way;
Guiding them upward day by day;
Seeking not for earthly gain,
Laying up treasures on a higher plane.

Jesus has said, what glory be thine
If only one sinner is brought to the shrine;
Repentant and humble, to his glory is led,
Filled with rich wisdom, life's eternal bread.

Then give your best effort, whole heart and mind,
To the good and advancement of humankind.
Riches are yours in the joy you will win,
Dispelling the darkness and sorrow of sin.

Manti, Utah ZELMA MILLER.

Photo by Frank Beckwith

SCENE FROM LADY MOUNTAIN TRAIL, ZION CANYON

GOD PROCLAIMED BY ZION'S BEAUTIES

By Nancy Smith Lowe

I would that all those who come to this charming spot, this choice place of beauty, might feel the great and overpowering awe which fills my heart, as I stand and gaze at the towering cliffs with their gorgeous and wonderful pictures, with delicate tracery of tree or flower or fern. And that all might be able to hear the message which they whisper to me.

My soul rejoices that their name is "Zion." No other name could be so appropriate. And, though we know that this is only a part of Zion, yet it is a wonderful part; which is to do a great work in bringing people from the ends of the earth, to see and learn more of that for which "Zion" stands. I feel that those who gave the place its name were inspired, for, truly, these great structures are something more than mere rock and stone and tree. They are a type of that "Zion" which is to come, with its glory-crowned towers, to which the peoples of the world shall come to bow in humble reverence to its Creator, instead of the creation. God speed the day!

And yet they say, "There is no God,"
  These wise ones of the earth;
That "Man is naught but common sod,
  And had but mortal birth."
They cannot see, in trees and emerald pool,
  In fairy grottoes and in shady dells,
In towering cliffs and summits heavenly cool,
  The hand of aught but nature's mystic spells.

Who fashioned these great battlements?
These rocks and cliffs which tower to the sky?
These trees which grow from out the rock's deep clefts,
These mighty towers which raise their peaks on high?
Did these "just happen," wondrous, great and fair?
Did no one paint, or plan, or place them here?
Oh! Tell me not that man can fall so far
That he can doubt this one great truth so clear—

That beauties such as these, so great and grand,
Can never come by chance. It is not so
That marvels such as these need no great guiding hand
To paint and sculpture, plant and cause to grow,
Such scenes, so vast and grand, that fills with awe
The heart of man who gazes on them still.
Then why will not man know and heed the law
And bow in humbleness to that great Will?

"Zion," with towering peaks and castles grand,
With crested turrets raised unto the sky;
With pictures painted by an unseen hand
In sylvan nook or towering cliff on high;
How grand and solemn are thy beauties all!
How clear they speak to list'ning heart and mind!
The beauty of the mountain streamlet's call,
The message carried by the whispering wind!

They tell me of angel groups who once did dwell
Within these gracious haunts of solitude;
Of pictures painted faithfully and well
On crag and peak, in flower and rock and wood.
Upon "The Great White Throne," there reigns supreme
The spirit of this western wilderness;
And "Zion," as it means, "The pure in heart,"
Gives forth this message to the fastnesses:

"If ye would feel the beauty of this place,
These battlements and caves and turrets grand;
These pictures 'blazoned on a thousand rocks,
Ye must be pure in heart to understand,
The ones whose ears are not attuned to truth
Can never hear the Mighty Organ peal,
Nor catch the sound of angel minstrelsy,
Nor trace the hand which painted here so well.

" 'Tis not for those who're stained by sin and shame
To feel the matchless beauty of these scenes;
But those who've kept their hearts and bodies clean
May hear sweet music in these mountain streams;
May feel the grandeur of each tree, each flower,
The paintings on the rocks, the grass, the sod;
And know the still, sweet peace, which, hour by hour,
Guides them to paths of usefulness—and God."

St. George, Utah NANCY SMITH LOWE

AN AWAKENING

By Silas L. Cheney

"Hey, Sis, not ready yet?" called Willis Garland impatiently. "If you don't hurry, we'll be late sure."

"In a minute," she replied, still continuing to pose before her mirror, critically examining and admiring every line of her pretty dress and dainty slippers. "Aren't they sweet, though?" she exulted. She clasped a string of imitation pearls about her neck and again paused to admire. Nature had surely been kind in supplying her with a mass of shimmering, flaxen hair, eyes of deepest violet, and "cheeks like roses in the snow." She had every reason to be proud of these charms, since they were natural; the kind that would stand the wash. It reminded her of what her father had said about the country girls being genuine. "Well, why shouldn't they be?" she muttered sardonically, "It's a sure thing they go through enough fire to burn away the dross."

Almost immediately she was smiling again, happy in her secret knowledge that the clever, sophisticated Mr. Ferguson would be at the dance where no doubt he would shower her with favors as he had done on several former occasions. In order to be free to accept them if proferred, she had steadily refused to make any dates for the evening, although hard-pressed to do so, and instead had insisted on going to the dance with her brother and his girl. If things turned out as she expected, it would be like enjoying something long desired and would certainly create a stir. The girls would be envious, the fellows jealous, and her father would be jarred into another one of his stormy lectures. He had no love for "that no-account drummer," as he termed Mr. Ferguson. In fact he was opposed to her accepting attentions from any one of the "here today and gone tomorrow" type, since she had no way of knowing what kind of fellows they really were.

"Better be satisfied with some one of the home boys, such as Joe Bates, who is 'crazy' about you," her father had said.

But Renae was only satisfied with them so long as nothing better was in sight. She considered Joe all right, in a way, but his being a farmer eliminated him, in so far as she was concerned. What she was after, she told herself, was "big game."

Again there was an eruption from her brother, this time of a much more threatening nature. She was perfectly aware that it would not do to try his patience too far, so hastily slipping on a pair of goloshes, she rushed into the front room carrying a coat in one hand and a scarf in the other. James stopped his grumbling and gazed at her in astonishment.

"You're looking fine tonight," he said as he helped her with her coat. He greatly admired his pretty sister, notwithstanding appear-

ances to the contrary, and nothing pleased him more than to hear the fellows "rave" about her.

"Here are some quilts," said Mr. Garland, handing one to each of them, "This storm makes it rather miserable. You'll need them to keep warm."

Ranae paused to kiss him on the cheek and whisper an endearing word in his ear before dashing out. He faltered slightly as he responded to this caress, "You are very pretty, my girl. Take care of yourself."

"Good-night," they called back as they splashed out through the storm to the badly battered Ford.

The ride that followed was like a nightmare to Renae, through darkness, rain and mud. Occasionally James would slow down almost to a stop in order to pass safely over some especially bad place in the road, then off they would go again, splashing, swaying, rattling. Fortunately when they reached Clark's, Mamie was all ready and met Willis at the door.

"Hello, Renae," she cried as Willis helped her in. "I'm glad you are along. We'll be well chaperoned now, won't we, Willis?"

"Oh, don't mind me." replied Renae dryly, "I have eyes that see not and ears that hear not, when occasion requires it."

Nothing more passed between them. They were too interested in themselves to think of her, and she was too concerned with her own thoughts to mind them. Of one thing she was conscious, however, and that was that they were holding hands under cover of the quilt. She considered such a flirtation dull and stupid, and was thankful when they eventually reached their destination.

As they drew up before the hall, the orchestra began pounding out a lively fox-trot which was immediately accompanied by an undercurrent of dancing feet and happy voices. This set them all aglow with expectancy. Depositing their wraps at the cloak room, they commenced jostling their way through the crowd of fellows who stood awkwardly about the entrance ready to dash out if frightened by the dazzling array of happy, smiling maidens.

With a crash-ity-crash! Bang! the orchestra ceased playing, and the dancers came crowding reluctantly to their seats. Almost at once, a sharp demarkation of sexes took place; the boys, mopping their perspiring faces with handkerchiefs, gravitated toward the crowd standing about the door, while the girls collected in groups of varying sizes to engage in a kind of effervescent chatter peculiar to their species. Renae was soon the center of one of the groups; for, as usual, the girls gathered about to admire her attire with an exaggeration born of envy. She was greatly pleased at this, for experience had taught her that jealousy speaks as truthfully as love, if only one is able to interpret it. As she had expected, the conversation shortly changed to a subject of even more interest to her than herself.

"Say, isn't that Mr. Ferguson an agreeable dancer though?" asked one.

"Yes, but the friend he has with him tonight is just about as good, and, if anything, is better looking. Mr. Ferguson is too dark."

"Mr. Ferguson is all-right," supplied a third, "but I, for one, wouldn't give much for his taste in girls. Why, have you seen how he is hanging around Blanche Mathie tonight?"

Renae hated herself for not being able to ignore this thinly-masked thrust. She knew all the girls were scrutinizing her and therefore must notice the hurt expression which she could not prevent appearing in her eyes. A few minutes later, however, she had ample revenge, for as soon as Mr. Ferguson could break away from Blanche, he came over to engage her for the next dance. He was frank with his admiration as he lavished his attentions upon her. He danced with her so many times that whispers began to circulate in real earnest. James glared at her warningly and Joe—poor Joe—looked so hurt that she really felt sorry for him. But how supremely happy she was! She could not understand why her father and James objected to Mr. Ferguson so much. To her, he seemed an embodiment of all her wild yearnings. His faultless appearance and polished manners contrasted strikingly with those of the cheap, awkward farm boys who were constantly endeavoring to force their attentions upon her. Instead of being tongue-tied, or having to mumble something about the weather, his conversation ran on smoothly, presenting an everchanging, never-ending panorama of persons, places and things. No wonder she was greatly flattered by his attentions.

After a prolonged one-step, she welcomed the invitation to sit out a dance with him. Getting their wraps, they made their way carefully to where his car was parked. For a time she enjoyed the sensation of sitting quietly by his side, then, suddenly, she was startled by his asking her how she would like to live in the city where she could attend social functions, theaters, and concerts with people of refinement and culture.

"That has always been my dream," she replied pensively. "Such people must enjoy things that we here know nothing about."

"Then you really think you would like that better than being a 'Maud Muller?' " he questioned laughingly.

"Oh, I dislike farming. I believe it is the most stupid and miserable way of living in the world."

"If that is the way you feel, why don't you give it up, run away from it, abandon it?"

"But suppose I did, what would I do then?" she asked with concern.

"Do?" he exclaimed. "I'll tell you what you could do. You're the most fascinating girl in the world. How I would love to possess you. Are you following me? We both like the same things; the

things I have are the things you want. Why not get married and enjoy them together?"

As she listened to this declaration, she saw the door of opportunity opening before her. Was it possible? She could scarcely believe her ears.

"Why—a—you're surely joking," she stammered.

"Joking, no; little girl, you know I'm not," and he bent and kissed her so passionately that the warm blood went dancing through her veins.

"Then—you must know my answer, or rather, what it would be if it weren't for the unreasonable dislike Daddy has for you. But as it is, what can I do?" she faltered.

"Your ignorance is refreshing. Why, the consent of mother and father now-a-days is a matter of no great importance. When love beckons, young people are beginning to know enough to follow. It is a good thing, too, for if it were not so, there would be a great deal more unhappiness in the world than there is. I'm certainly glad the old folks don't have to do the choosing for me. They might not select you, and then how unhappy I'd be."

"But, you see, Daddy has always been so kind, and then he depends upon me so much, particularly since mother died, that it makes me feel like a criminal to think of hurting him in any way."

" That is all very well," he replied, "but are you willing to permit even this to destroy a lifetime of happiness for both of us? If your dad would give me a chance I'm sure he would come to like me and then everything would be all right. He might not give his consent now, but be assured he would when he saw how happy you were."

"I think so, too," she replied thoughtfully.

"Then how about running down to the city for the ceremony and perhaps coming back for a short visit before taking a honeymoon trip, possibly to Europe?"

"All right," she consented, looking up at him bewitchingly.

"You packet of sweetness!" and he drew her closely to him, smothering her with kisses.

She became frightened at the fierceness of his passion, and struggled to free herself, but he held her so fast that it took all the strength she had to draw away from him.

"Oh, I beg your pardon," he muttered shamefacedly. "My love for you got the better of my discretion."

"It was only that you were smothering me," she said apologetically, thinking that, after all, it was merely the way he had of expressing his affection. Apparently men had different methods of letting a girl know how much she meant to them. Some contented themselves with holding hands, under patchwork quilts, others lavished one with kisses. To her, both were distasteful, but what was a girl to do? She was afraid she had displeased him by the way she had acted and there-

fore was much relieved when he continued the conversation as if nothing had happened.

"Is it all settled then, Renae?"

"All but the details," she replied.

"Yes, there are details, of course;" then, as the swelling strains of dance music reached them, he exclaimed, "But there goes the fox-trot they promised us. I simply must get back. I have this dance with Miss Morton and if I fail to make my appearance her old man would never give me another order. We can complete our plans during our next dance, 'Nicht war,' darling?" He sprang out of the car and turned to assist her.

"I would rather stay here, if I may," she said. "I feel much too tired and happy to mix with that noisy crowd again tonight."

"Just as you wish. I'll be out to keep you company shortly."

The sound of his footsteps had scarcely died away when she heard others approaching, accompanied by a low rumble of conversation. She thought nothing of this until her name was mentioned in connection with Mr. Ferguson's. Then she tried to ascertain who the speakers were. There were two men, and from their voices, she soon discovered that one was the hall manager, Mr. Strong, and the other was Mr. Ferguson's friend, Mr. Drake. They stopped at the very car in which she was trying desperately to hide herself. Mr. Drake commenced rummaging about at the rear for something which was evidently hidden there. Then suddenly he held a flask up to view, and both men laughed.

"Um—Best I've tasted in years," said Mr. Strong, as he removed the bottle from his lips.

"No doubt. And what's more, it's apt to be some time before you taste its like again."

"I shouldn't wonder," replied Mr. Strong. "But how about the matter we were discussing; I tell you frankly, I don't like the looks of it, and neither does her father, though he seems unable to put a stop to the affair. Now if Mr. Ferguson were only serious, or if she wasn't so innocent as to take too much for granted, things would be different, but as it is—, well, it's a shame, a —dirty shame, I call it."

"You're right," replied Drake.

"Confound it, man, isn't there something you can do to stop it? You're his friend. Can't you make him realize that this Garland girl is too good to be trampled on?"

"No. You see its just like a poker game with him and no one likes to be told how to play his hand. Leave him alone and things will go better than if you try to interfere. I know that from experience."

"What sort of a fellow is he anyway?" demanded Mr. Strong.

"Man to man, he isn't so bad. In fact he is a pretty good sort. Certainly there are many worse. But when it comes to women, it's different. He has a great weakness for pretty faces, not the kind that

leads to love, for he is incapable of loving anyone except himself, but simply a weakness that is satisfied as soon as he has completely conquered his victim. His task is generally not so difficult either, since for some reason, they 'fall' for him as readily as he does for them, but inevitably the harder they fight, the harder they fall. For instance, a year or so ago he became enamored of a most charming girl out in Wyoming, and while she considered him a little god on wheels, her Christian training was such that she held him off until their love should be sanctified by marriage. Well, what did he do but inveigle her into a mock ceremony, a deception she did not discover until some months later. How he ever escaped the jail for that affair is more than I know, unless, as he says, he chose the proper atmosphere for exploiting the truth; namely, a long way from home and friends."

"The—skunk!" exclaimed Mr. Strong. "I do wish something could be done."

"Well, I'm telling you that if she is the innocent, credulous type you describe her to be, one who knows too much to be told anything by others, as is generally the case, there is nothing that can be done, except to predict what will happen. My prediction is that this Garland girl is already like 'bread cast upon the water' which may return after many days, but not before being watersoaked and badly damaged."

Renae heard no more. A feeling of horror and nausea swept over her. Not for anything would she run the chance of being alone with Mr. Ferguson again. As soon as the coast was clear, she climbed out and ran hastily back to the hall. She rechecked her wraps hoping to find a hiding place where she could rest undisturbed until time to go home. But fate was against her for as she entered, the orchestra struck up the home waltz, a signal for everyone either to dance or leave. Thus the crowd at the entrance, which she had thought to use as a protecting screen, suddenly melted away, leaving her completely exposed to the vigilant Mr. Ferguson who was just going out to join her.

"You're just in time. How fortunate—" he began as he approached smiling blandly, his eyes feasting upon her in a manner which, now that she understood, fairly made her flesh crawl. What should she do? She had the sensation of being sucked down into a seething whirlpool and, like a drowning person clutching at a straw, she reached out and took someone by the arm, stammering as she did so: "I—I beg your pardon, Mr.—Mr. Ferguson, I have the home waltz with this gentleman." Then everything seemed to swim before her eyes. She realized nothing except that she was being borne away from some terrible danger by strong, protecting arms. In this state of coma, she nearly circled the hall before commencing to wonder who her partner was and what he must be thinking of her, after the way she had drafted him into service. There was something familiarly reassuring in the way he danced. Who could he be? Of course she would have to find out. She couldn't continue staring vacantly at his vest buttons. Tilting her head slightly, she glanced up timidly through the corners of

her eyes. Why it was Joe—dear old faithful Joe, and he was smiling down at her so quizzically that she simply had to say something!

"Surprised?" she queried, hardly knowing what she said.

"Yes—sure," he replied. "But such surprisin' don't hurt me any, I guess."

She knew that he was expecting her to explain, but how was she to do it? Casting frantically about for a plausible reason, she suddenly struck anchor.

"Why—why, you see I thought I would get even with you for not asking me to dance tonight."

The tenseness of the situation relaxed as both laughed over the droll explanation; she, because of the relief she felt; he, because of pure happiness.

Delta, Utah

Smile

Of course you have your troubles. Many things bother you; little unpleasant things that deepen the crease between your brows and give a dissatisfied expression to your eyes. But smile! There are rough spots in every road; spots that hurt your feet, jar your spine and try your disposition. But smile! Don't imagine you are the only overburdened mortal on the globe. Don't think that your neighbor has all the sunshine in his yard; you don't know the dark corner between his house and garage where slugs and cut-worms wreck his choicest shrubs. He may be as much discouraged as you are, but mayhap he has learned the secret of a smile.

So smile, and whatever you do, don't wrap the mantle of sympathy around yourself; that is the rankest kind of pity. Don't count the things you have missed; count the ones you have found. Every human has his *downs* as well as his *ups*. Smile, don't be susceptible to the sting of the "gloom bug."

San Diego, California DOROTHY C. RETSLOFF

God's Handiwork

I love to see His firmaments
Of moving worlds in space;
I love to know He made them so—
Assigned to each its place.

I love to see His dark storm clouds
And watch the lightnings play;
I love to hear His voice, so loud,
In thunders roll away.

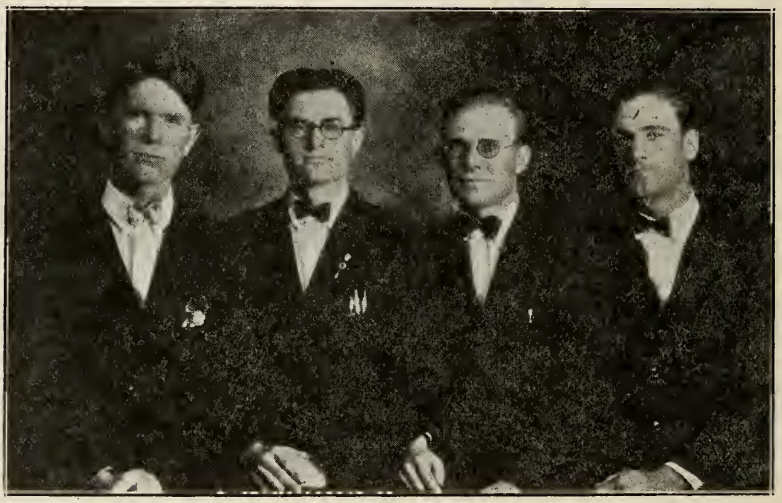
I love to note His sure control
Of wind and wave at sea;
I love to know He loves us so
He died for you and me.

Park City, Utah H. GRAEHL

MESSAGES FROM THE MISSIONS

A Notice in the "Brunswick News," Georgia

Elder L. R. Condie, W. W. Kirkland, D. C. Gardner and E. B. Tenney report from Odum, Georgia, that their labors have been quite successful in a district heretofore indifferent. Four of the elders were at Brunswick for the holidays, and held a series of spirited meetings, eight in all, six of which took place at non-members' homes. All were well attended. Much interest was manifest. Many conversations followed, and a number of Books of Mormon and tracts, song books and other pamphlets were sold and distributed. A picture of President Grant and writeup concerning his seventieth anniversary recently appeared in the *Brunswick News*, which we appreciated very much. We see that opposition is weakening and the work is gaining momentum. We read the *Era* eagerly and find it to be a wonderful help in our work.—*L. R. Condie.*



Left to right: L. R. Condie, W. W. Kirkland, E. B. Tenney, D. C. Gardner.

Early Teaching Counts

David Anderson, writing from Matthews ward, Calif., states that he attended the Los Angeles Conference of the Southern California mission on Sunday, January 10, at which a very thrilling testimony was delivered by President Joseph W. McMurrin. In writing to his father, Peter A. Anderson, 23rd ward, Salt Lake City, he expresses his thanks and gratitude to the Lord that in his early day his father helped him by insisting that he should go to Priesthood meetings, in the Sixteenth ward, and by patiently teaching him the gospel. "I am thankful," he says, "that I had a father like you, willing to counsel and advise me and who insisted on helping me to obtain a testimony of this great work of the Lord in which we are engaged." The incident is an encouragement to parents to teach their children the gospel in early life and to insist upon their attendance at the quorum meetings and

the organizations. Their efforts will result as in this case, in the complete conversion of their children and in giving them a living testimony of the gospel. Early persistent teaching in wisdom and love counts in the character of children.

A Good Six-month's Work

What was considered one of the best conferences of recent years in the London district was held on Sunday, October 10, 1926, with President and Sister James E. Talmage of the European missions in attendance. The spacious headquarters hall at South Tottenham was decorated in autumn garb; and the theme of the day was "Whatsoever a man soweth, that shall he also reap," as applied to the divine mission of Joseph Smith. A report showed a membership of 688 in the district, 100 of whom bear the Priesthood. During the six months preceding October 10, the elders distributed 43,322 tracts, 1,165 pamphlets, 73 Books of Mormon and 153 other books: and 35 baptisms were performed, as compared with 12 for the whole of last year. Several London newspapers gave liberal space to announcements of the conference; reporters attended and good accounts of the proceedings have appeared in journals published as far north as Glasgow.—*Harold A. Candland,* president London conference.

Elders of the London Conference

Seated, left to right: Ivan J. Foster, American Fork, Utah; Hyrum J. Ward, conference clerk, Preston, Idaho; Harold A. Candland, conference president, Provo, Utah; James E. Talmage, president, European mission; Sister May Booth Talmage, president, European mission Relief Societies; Henry D. Bradford, Salt Lake City, Utah; Lawrence W. Bramwell, Ogden, Utah; Francis A. Rainsdon, Idaho Falls, Idaho. Standing: Roscoe E. Evans, Raymond, Idaho; Arnold F. Wright, Blackfoot, Idaho; Mark M. Argyle, Woods Cross, Utah; Alexander J. Bryan, Tooele, Utah; Ralph V. Chisholm, Salt Lake City, Utah; Jesse R. Smith, Salt Lake City; and two elders returning home from the continental missions.

London Conference Holds Leadership Day

On December 19, 1926, the London conference of the British mission established what was called "Leadership Day," the theme being "Better Teaching of Religion." Hour classes and general assemblies were held during the day, and practical instruction given on the purpose and work of the Priesthood and auxiliary organizations. Seven branches and twenty-two towns were represented, some traveling seveny-five miles to attend. A meeting of the elders, held at "Deseret" January 1, 1927, was characterized by the adoption of a year slogan, with monthly slogans based on the needs of the conference.—*Harold A. Candland,* conference president.

Thirty Baptisms in Fresno Conference

The semi-annual gathering of the Fresno conference was held on November 6 and 7. Several meetings each day were held, and the missionaries of the conference were banqueted by the Fresno branch Relief Society, an affair greatly appreciated. The principles of the gospel were discussed at the various meetings, and the reasonableness and truth of "Mormonism" were shown to those who had assembled. Many investigators were present and expressed themselves as favorably impressed with the message they had heard. There is much indifference among the people of this part of California, but we are successful in distributing our literature and placing some Books of Mormon. There have been more than thirty baptisms in this conference this year, more than fifty per cent of them being converts.—*Merlin J. Larsen,* conference president, Fresno, California.

ELDERS OF THE FRESNO CONFERENCE

Seated, left to right: Thomas Farr, Ogden, Utah; Asahel J. Barnum, Los Vegas, Nevada; Merlin J. Larsen, Preston, Idaho, conference president; Joseph W. McMurrin, mission president; James I. May, Honeyville, Utah, branch president; Arthur F. Miles, St. George, Utah; Orson P. Badger, Ogden, Utah. Standing: John E. Evans, Salt Lake City; Thomas S. Toyn, Arbon, Idaho; George C. Lloyd, Salt Lake City; John Adams, Brigham City, Utah; Perry Montaine Jordan, Boise, Idaho; Vetta Linford, Panguitch, Utah.

New President for the Canadian Mission

In early February it was announced by the First Presidency that Elder Chas. H. Hart of the First Council of Seventy was appointed President of the Canadian mission, with headquarters at Toronto, 36 Ferndale Ave. President Joseph Quinney, Jr., after years of labor, was honorably released. President Hart left to fill his new call on Feb. 14, 1927.

One in a Thousand

The Elders of the Fairmont, West Virginia, conference north, report forty-one baptisms in 1926. During the summer of 1926 the elders had unusual success in preaching the gospel. Forty-one counties, with a population of 600,000, contained six hundred Saints; forty-one were added to the number this year, thirty-five of whom were adults. Instructions to the elders before they started on the summer campaign were that they were to preach faith, repentance and baptism in the homes of investigators; and in the homes of the Saints, obedience, Word of Wisdom, tithing and prayer were to be taught. The Lord blessed our efforts and thousands have heard the gospel through our humble labors.

Missionaries of West Virginia Conference North: E. E. Green, Ogden; J. Francis Giles, Provo; Seth W. Ballard (short term), Salt Lake City; W. W. Nisbet (released), Salt Lake City; Elmer B. Peterson, Chandler, Arizona; Golden H. Black, incoming conference president, Delta; A. B. Curtis, Payson; Orion N. Follett, Logan; Fidelia Nelson, Sandy; Clifford L. Madsen, outgoing conference president, Charleston, Utah; Daphne Smith, Salt Lake City; Arnold Westover (short term), Rexburg, Idaho.

And You?

He dreamed that he dared the dare of a man,
That he faced the world without fear:
The dullard's dream since time began,
The coward's cup of good cheer.

He dreamed that he'd won the fellowship
Of his fellowman, and he cried
With a joyous heart and a quivering lip,
But at dawn his hope-dream died.

Then he dreamed that he'd treated the whole world square
And resolved that in justice he'd do
The things that were honest and just and fair,
And he tried, and his dream's came true.

GEORGE WALTER.

Editors' Table

Our Heritage

The Church of Jesus Christ of Latter-day Saints is divine in origin. It is not an ordinary organization designed by men; it had its beginning with the Lord, when he deemed it necessary to restore the gospel to men on earth in the latter-day dispensation, after it had been taken away through apostacy. The establishment of the Church has occurred, not by chance, but by foresight and declaration of the Lord. It began in miracles and is the greatest miracle of which the world has ever heard.

There were many visits of heavenly representative beings, each coming to the Prophet Joseph Smith to make known a definite, fundamental principle. Thus we have—

1. The visitation of the Father and the Son themselves, through which a definite knowledge of God the Father and his Son Jesus Christ was obtained; and the fatherhood of God and the brotherhood of man, and the separate and distinct personality of the Godhead established.

2. The appearance of the messenger Moroni, who, with many instructions, delivered the plates to Joseph Smith, from which the Book of Mormon was translated, the hundredth anniversary of which occasion we celebrate this year. That book contains a fulness of the gospel to the Nephites, ancient inhabitants of this continent, and is a marvelous witness of the Lord Jesus Christ, his resurrection and divinity.

3. The visit of John the Baptist, who conferred the Aaronic Priesthood upon Joseph and his companion, Oliver, (acting under the direction of Peter, James and John, the ancient apostles who held the keys of the Melchizedek Priesthood), restored the keys of the ministering of angels and the gospel of repentance and of baptism for the remission of sins, and which Priesthood abideth forever with the Melchizedek.

4. The coming of Peter, James and John, who possessed the keys of the Melchizedek Priesthood and the dispensation of the fulness of times, and who ordained and confirmed the Prophet and Oliver Cowdery to the Melchizedek Priesthood, and to be apostles and special witnesses of the name of Christ; committed to them the keys of his kingdom and the dispensation of the gospel for the last time, and for the fulness of times, in which, we are told, shall be gathered together in one all things, both in heaven and on earth.

5. The appearance of Moses, who committed to Joseph and Oliver the keys of the gathering of Israel from the four parts of the earth, a marvelous illustration of which we have before us in western

America, where are gathered people who have embraced the gospel from all parts of the earth, in conformity with the predictions of the prophets in holy scripture.

6. Elias, who committed to them the keys of the gospel of Abraham, saying that in them and their seed all generations after them should be blessed.

7. Elijah, who committed into their hands the keys of the dispensation of the fulness of times, by which a way was opened through which the hearts of the fathers might be turned to the children, and the children's to the fathers, for the salvation of the dead. This has resulted in the erection and work of temples, where vicarious work is performed for those who have died.

The Church is founded upon the revelations of the Father and the Son, and the holy messengers sent by them to the Prophet—every visitation a miracle. The Latter-day Saints believe in these miracles implicitly. They believe that the covenant of the Lord with Abraham is in the process of fulfilment, in their organization and gathering, and in the great work—the "marvelous work and a wonder"—which He has established in the latter days. They believe implicitly in the literal sonship of Jesus; that he is the Christ, the Son of the living God, that he is a resurrected being, and that the messengers who lived upon the earth in early ages still live; that life is everlasting; that our associations, and friendships and loves in this life will continue in joy in the eternities to come; that life after death, and the resurrection, are realities; and that obedience to the plan of salvation as taught in the gospel of Jesus Christ will insure the enjoyment of these realities, now and throughout the countless ages of eternity.

The Latter-day Saints believe in eternal progress, and that the joy that comes from obedience to the gospel will accompany them in this life, and will continue in the eternities. The effect of faith in this philosophy, and in these facts, on the lives of the members of the Church, is marvelous. It has resulted in unparalleled spiritual and temporal growth and progress. Believing in Christ, and in the Church established in the latter days through his direct command, after a pattern outlined by him, they follow the essence of his teachings, live a simple life, unencumbered by hypocrisy or needless ritual; keep in constant communication with the Father in heaven by prayer coming from the heart, and are doers as well as teachers of the word of God. They believe in the resurrection, and that the great beyond is a place of progress towards higher and greater things, and even Godhood. They marry, not only for time, but for the eternities. Going hand in hand with the spiritual phases of "Mormon" philosophy are the practical doctrines that pertain to this life, and which are destined to promote the welfare of the Saints in temporal affairs. The Saints who live their religion care for the health of the body through strict obedience to the Word of Wisdom; they welcome

truth from every source. Every member is an active worker. They believe in education and progress, spiritual, temporal, and intellectual. They believe in the development of leadership, in colonizing the waste places, and in work. They are loyal to the government; take care of their poor; believe in fatherhood and motherhood; and stand among the first in education, chastity, and obedience to law and order.

Their faith in the Church, their living by it, and practicing the precepts of the gospel as revealed to their inspired leaders and made manifest in the miracles at the establishment of the Church, have given them outstanding fame in the earth. They are fulfiling the prophecies of the ancient prophets. They are a part of the greatest miracle ever produced in the world.

"Mormonism" is designed for the happiness, well being and salvation, temporal and spiritual, of all the creatures of God. It is broad in scope, tolerant, truth-seeking, and is destined to be the religion of the future. It is a rich legacy of faith and good works which the fathers and mothers have transmitted, at great sacrifice, to their descendants, the youth of Zion.

By the help of God, we will prove worthy of an adequate vision of this great miracle. By his help, we will obtain an inward conviction of the value of this marvelous inheritance; and, through our faith, worthiness and work, continue on to even greater achievements. We will be valiant, true and courageous. We will not prove recreant to our trust and heritage.—A.

Reflections

How Instructions Become Useful. Instructions coming from without are helpful or hurtful only so far as the heart and soul of the individual are converted to them. Instructions and information coming from outward sources are of little value, unless their power is felt inwardly by the individual. Phillips was right when he stated, "An interpretation must be felt, and not accepted as authority without inner appreciation."

Discipline and Order—Among the instructions that Dr. Karl G. Maeser frequently gave to parents and teachers, none is of more importance for present-day application than this one:

"In religious as well as in all kinds of public assemblies, even in theatres and places of amusement, children are to be taught the principle of respect and reverence for the place, the occasion, the property, and for the feelings of others. This principle is urged upon the parents for cultivation at their firesides."

This principle is also urged, at this time, upon recreation leaders and all officers of auxiliary organizations in the Church. It is needed everywhere, and especially in the movies, and often in other exercises in the ward recreation halls.

Responsibility for Conduct—Much stress is lately placed upon the notion that men and women are not responsible for their acts, under certain conditions; that they can not choose between right and wrong, but are thrust hither and thither by heredity, environment and other forces over which they have no control. Behavioristic psychologists would probably exonerate such men and women from responsibility, as suffering from a series of "complexes," whatever that may be. The complexes doubtless exist, but it must be emphasized that they can be vanquished. They are not fatal. People may adopt rational measures to overcome them. The moral responsibility of the person must be insisted upon, regardless of his hereditary and environmental complexes, which, by proper determination, can be overcome. People are blamed for their right or wrong actions. They are held accountable because we know they are responsible. Very often these complexes arise from lack of self-control and will power. We live in a time when the moral responsibility of the individual should be insisted upon and stressed.

As With the Leaders, So With the People. If officers of the law and respectable business men and leaders in society in their gatherings, in private clubs or in business clubs, should meet to tell lewd stories, engage in carousing, or in drinking orgies, they would prove unworthy of the confidence and respect that are usually given them. Men of this class, because of their standing in society or because they have money, who close their eyes to the breaking of law in private or in their club rooms, are not worthy of public respect. How can such men expect or demand that young people shall be law-abiding, shall live clean, honest lives, when those who should be their exemplars violate law and morals! These people need not flatter themselves that their secret acts are unknown; on the contrary, they are flouted upon the housetops. Such men are hypocrites, and are not worthy of official position, leadership or respect. Verily the words of the Lord apply with force to them:

> "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

BOOKS

The Book of Mormon

A new and beautiful edition of Volume II of *New Witnesses For God*, and treating on the Book of Mormon, has just been issued from the Deseret News Press and published by the Deseret Book Company. The book contains five hundred pages, in which the well-known author, Elder B. H. Roberts, treats the Book of Mormon in four parts, as follows:

1. The value of the Book of Mormon as a witness for the authenticity and integrity of the Bible; and the truth of the Gospel of Jesus Christ.

2. The discovery of the Book of Mormon and its translation, migrations, lands, inter-continental movements, civilizations, governments, and the religions of its peoples.

3. Evidences of the truth of the Book of Mormon.

4. Objections to the Book of Mormon considered.

It is one of the most convincing books ever written on the value and truth of the Nephite record; and, in this Book-of-Mormon year, should have a wide circulation.

"Der Wegweiser"

A new quarterly comes to the *Era, Der Weg-Weiser,* published in the interest of the priesthood and the auxiliary organizations of the Swiss-German and German-Austrian missions of the Church of Jesus Christ of Latter-day Sanits. No. 1, January-March, 1927, contains 144 pages, double-column print; it is introduced by several literary articles, after which follow the outlines for the first three months of study for the Priesthood quorums, the Relief Society, Sunday schools, the Mutual Improvement Associations, and the Teacher-Training classes. President Hugh J. Cannon, of the Swiss-German mission, is the editor, assisted by Hyrum W. Valentine, president of the German-Austrian mission, and a corps of writers. Several pieces of music, suitable for general worship and for the different organizations, are found in the book. It is a wonderful publication, and has entailed much worthy work in its compilation, for which the editors and the heads of organizations are congratulated. It should be of great value and help to the Church workers in the two missions.

Y. M. M. I. A. Statistical and Efficiency Reports

It is a delight to study the reports received for January, 1927, from 79 stakes out of the 96 stakes in the Church. The largest stake is Liberty. It has an enrollment of 1,365 out of a possible 1,407 members, and an average attendance of 924. It reports 100 in all the ten activities. When we take into account that so large a membership is involved, it is a remarkable achievement, for which the officers are highly commended. Other stakes with large populations and high enrollments are Alpine, Granite, Grant, Jordan, Salt Lake, Utah; and the California mission keeps them company. These have an enrollment of from nearly 900 to 1,003. Utah stake, with 1,003, has the second largest enrollment in the Church. Fremont is worthy of note. It has a required enrollment of 658, but an actual enrollment of 750, with an average attendance of 566, and besides reaches 100 in all its ten activities. Cassia is the next with 100, making three perfect for January—Liberty, Fremont, Cassia—though fifteen stakes have 90 or more, Maricopa, Arizona, reaching 99. Seventeen stakes failed to report for January this year, which is regrettable. They are, Carbon, Duchesne, Kolob, Mt. Ogden, Nebo, South Sanpete, Wayne, Blackoot, Lost River, Portneuf, Twin Falls, Alberta, Los Angeles, St. Johns, St. Joseph, San Luis, Union.

COMPARATIVE REPORT

	Stakes Reporting	*Wards Reporting*	*Total Enrollment*	*Total Avg. Attendance*
December, 1925	77	577	31,052	20,558
January, 1926	80	678	36,910	22,961
December, 1926	83	648	33,784	21,161
January, 1927	79	666	35,829	23,090

Counting stakes which have failed to report, but which have done their work, the Y. M. M. I. A. shows commendable progress.

Priesthood Quorums

All matters pertaining to the Aaronic Priesthood, presented under this heading, are prepared under the direction of the Presiding Bishopric.

It Can Be Done

On Sunday, January 30, members of the Presiding Bishopric visited the monthly meeting of the Aaronic Priesthood of the Granite stake, held at the Richards ward.

No special effort had been made to increase the attendance, for it had not been announced that the Bishopric would be there. The records of this stake, which are submitted to the Presiding Bishop's office quarterly, indicate that unusual interest is taken in the work of the Aaronic Priesthood. The Presiding Bishopric, desiring to study this work in its natural environment, took this occasion to visit unannounced. Roll call showed nearly 400 young men in attendance.

The music for the occasion was furnished by quartettes and other groups selected from quorum members of the various wards. Special topics, interesting to the Priesthood quorums, were treated by deacons, teachers and priests. Ward supervisors were in attendance, and the exercises were under the direction of the Aaronic Priesthood Supervisory Committee of the High Council. The boys were so much interested in their work that there was no shifting about or uneasiness manifest during the whole of the meeting. At the conclusion of the program, which lasted for an hour and a half, the boys voted to remain longer to hear a few words from their visitors.

Assignments are made to quorums and individual members in each ward to perform certain labors in the ward, such as are outlined by the Aaronic Priesthood Committee, under the direction of the bishopric of the ward. At the next meeting a record is made of the fulfilment of all previous assignments. The annual report for the year 1926 shows that 89% of the assignments made during that year were fulfilled.

The Presiding Bishopric were very much pleased with this demonstration and feel that this success in one stake should be the means of serving notice on the other stakes of the Church that young men are willing to work, and can become enthusiastic in the performance of duties assigned, if they are properly directed and encouraged.

Comments and Suggestions Invited

We are very much interested in the work of the Aaronic Priesthood quorums throughout the Church. In order to stimulate interest in the work and to gather information and suggestions that will be helpful to these organizations throughout the Church, we invite suggestions and comments. We also suggest that stake supervisory committees, who desire to know more concerning the activities of the Granite stake, may communicate with President Frank Y. Taylor, 50 East South Temple Street, Salt Lake City, Utah.—*The Presiding Bishopric, by David A. Smith.*

Field Notes

Union Ward Teachers Banquet.—In appreciation of the good work done by the ward teachers of Union ward, Jordan stake, during 1926, the bishopric tendered them and their wives or companions a chicken dinner and

social on the evening of January 14, 1927. After an interesting program, all present sat down to a hearty dinner. Various toasts were given. In the course of his remarks, Bishop Heber J. Burgon stated that all ward teachers had visited all the families under their charge every month during the past year. The spirit evidenced by the teachers would indicate that they have been concerned not only with the number of visits, but also with the effectiveness of the same. Two of the teachers are over 84 years of age, but manifested a fine, alert spirit. One of the brethren nearly 80 years of age reported covering the four miles required to make his visits on foot every month. The youngest teacher—about 17 years of age—also spoke briefly. The secret of the success obtained in this ward appears to be in the spirit of the work possessed by the bishopric and the ward teachers, and the kindly instructions and systematic encouragement given by those in charge. Presiding Bishop Sylvester Q. Cannon, and President Soren Rasmussen and counselors of the Jordan stake, were present at the gathering.

Promoting Attendance of Aaronic Priesthood.—At the stake Leadership meeting of the Grant stake, December last, the Aaronic priesthood of Central Park ward challenged all of the other wards of Grant stake to an attendance contest during the month of January. The only ward that accepted the challenge was the Hillcrest ward. The results of this attendance contest for the month of January shows that the Hillcrest ward won. This contest was based on the average attendance each week during the month as compared with the enrollment of all Aaronic Priesthood quorums in each ward. The result shows that the average attendance of the Hillcrest ward during the month of January was 74%, and the Central Park ward, 69%. As a result of this activity, four members of the Aaronic priesthood of the Hillcrest ward, previously inactive, have become active and are prepared for ordination to a higher office; and three members of the Central Park ward, formerly inactive, are now taking an active interest in the work. The Central Park ward Aaronic priesthood, who lost the contest, gave a banquet to the Hillcrest ward, the winners, on the evening of February 7, at which about 150 young men were present.

The supervision of the Central Park ward, under direction of the bishop, is as follows: Jay S. Worthington, chairman of the supervisors. With him are associated two priests as assistants. This committee exercises detailed supervision over the activities of the members. Associated with them are also the class supervisors of each quorum. Immediately after the weekly meeting, a meeting is held of all the supervisors and the presidencies of the various quorums, at which all the work for the ensuing week is outlined, and a check made on the activities of the preceding week. The results obtained in the attendance of the members are due to the interest and enthusiasm of the quorum members themselves.

Activity Report, Highland Park Ward.—An enviable record was made by the Aaronic Prieshood of Highland Park ward, Granite stake, for the past year. The results of the activities for the year, as reported by Bishop Stayner Richards, are as follows:

	Assignments	Fulfilments	Percentage
Priests	517	443	85%
Teachers	398	357	90%
Deacons	1350	1313	97%

The assignments given to the priests consisted of baptizing, administering the Sacrament, ward teaching, seminary training class, opening and closing meetings with prayer, speaking in Sacramental meetings.

Teachers assisted in ward teaching, speaking in Sacramental meetings, opening and closing meeting with prayer, praying in Sunday school, taking special messages for the bishopric, and collecting ward maintenance and fast offerings.

The deacons' activities consisted of opening and closing meetings with prayer, speaking in Sacramental meetings, taking special messages for the bishopric, passing the Sacrament, and assisting in maintaining order in Sunday school. Frequently deacons are appointed to sit with children in the Kindergarten department each Sunday morning for the purpose of maintaining order and assisting them with the Sacrament.

It is interesting to note how this general response was obtained. A general supervisor is appointed with assistant supervisors, one for each grade of the Lesser Priesthood. They are held accountable for the keeping of all records and the making out of reports. One of their most important activities, however, is to labor with those who are inactive, and also be guardians or supervisors over the boys, not only in meetings, but at all times. These brethren interest themselves in the work, play, and Church duties of the members. The manner in which the activities are assigned and the assignments followed up, is explained as follows: The boys receive a written assignment by mail, one week before the duty is to be performed, and occasionally this is followed up by a telephone call from the supervisor to make sure the boy will fill the appointment. On the day the work is to be accomplished, the supervisor makes record of the fulfilment or non-fulfilment of the assignment.

In addition to these activities, a number of special outings were arranged, also parties and contests enjoyed among the quorums, which created a better spirit and more interest in the activities. The brethren in charge of the Aaronic priesthood of the ward are to be congratulated on the creditable showing made by the members of the different quorums, and it is to be hoped that the same interest on the part of the boys and supervisors will manifest itself during the year 1927.

The Little Things

Lord, help me watch the little things—
The careless word that burns and stings,
The unkind thought, which sorrow brings—
Help me, each day,
To do "unto the least of these"
The little things that cheer and please,
That laughter bring and wrath appease—
For this I pray.

I do not fear the greater ills—
The urge to steal, the hate that kills,
The bitter heart that conscience stills—
But this prayer wings
Up from my troubled heart alway,
That, with thy help, dear Lord, I may
Watch, and take heed of, every day,
The little things.

Durango, Col. MINERVA PINKERTON TROY.

Mutual Work

Introduction to the M. I. A. Slogan—1926-27

March 1927

"We stand for a testimony of the divine mission of Joseph Smith."

Monthly Themes:

October—How to obtain a testimony.

November—The announcement of the restoration of the gospel.

December—The need of the restoration of the gospel.

January—The heavens are opened and the Lord speaks.

February—The Book of Mormon a testimony of the divine mission of Joseph Smith.

March—Authority.

1. *Authority to Baptize*—The Lord restored the Gospel of Jesus Christ with all its gifts and blessings that were in the Primitive Church through Joseph Smith the Prophet. Read John 3:5.

On one occasion in translating the Book of Mormon, Joseph and Oliver came to a statement respecting baptism for the remission of sins, and went into the woods to inquire of the Lord respecting this matter. While they were thus calling upon the Lord, an angel, who announced himself as John, the same that is called John the Baptist in the New Testament, came and conferred upon them the Aaronic Priesthood. He said he was acting under the direction of Peter, James and John, the ancient Apostles who held the keys of the Higher or Melchizedek Priesthood, which Joseph and Oliver were assured would be given them in due time. Joseph and Oliver were ordained to the Aaronic Priesthood by this John the Baptist, in the words found in the Doctrine and Covenants, sections 13; 84:26, 27.

Joseph and Oliver were now authorized to baptize for the remission of sins, in the manner given in the Doctrine and Covenants, section 20:37, 73, which read.

This authority to baptize, so conferred, is a striking testimony of the divine mission of Joseph Smith.

2. *Authority to confer the Holy Ghost.*—Peter, in speaking to the multitude and calling them to repentance and baptism for the remission of sins, said further, "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many the Lord our God shall call." Acts 2:38-39.

The ancient apostles laid their hands on baptized converts, who received the Holy Ghost. Acts 8:17.

Following the appearance of John the Baptist to Joseph and Oliver, there shortly after appeared to them on the banks of the Susquehanna river, the ancient apostles, Peter, James and John, who laid their hands upon Joseph and Oliver and conferred upon them the Holy Priesthood after the order of Melchizedek and ordained them as special witnesses of the Lord Jesus Christ and conferred upon them the keys of power to the Priesthood which they themselves possessed. See *History of the Church*, Vol. 1, note, page 40-41; D. and C. 27:12, 13; 128:20.

By revelation through Joseph Smith, *History of the Church*, Vol. 1, pages 287-291, Joseph Smith and the elders of the Church were told by the Lord: "As I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost." See D. and C. 84:64-74.

And again it is said, "And whoso having faith you shall confirm in my church, by the laying on of hands, and I will bestow the gift of the Holy Ghost upon them." D. and C. 33:15.

The laying on of the hands for the gift of the Holy Ghost completes the ordinance of baptism; and the Holy Ghost has the effect of pure knowledge and intelligence (D. and C. 121:26), and is powerful in expanding the mind, enlightening the understanding, storing the intellect with present knowledge, and can be received through the medium of no other principle than the principle of righteousness. Thousands who have received the Holy Ghost through the administration of the elders can testify of it's power, which is a strong testimony of the divine calling and mission of the Prophet Joseph.

3. *Authority for Organization.*—In the revelation on Church Organization and Government, Doctrine and Covenants, section 20, the Prophet had shown to him upon which day, according to the Lord's will and commandment, the Church of Jesus Christ should be organized once more upon the earth. The Lord attested the genuineness of the Book of Mormon, gave commandment respecting baptism, defined the functions of the several offices in the Priesthood and prescribed the mode of baptism, administering the Sacrament, and directed the keeping of records of church membership. In these instructions the Lord speaks of apostles, high priests, elders, bishops, priests, teachers, deacons, high councilors, setting forth their duties.

Joseph was called to be a seer, translator, a prophet and an apostle of the Lord, and an elder of the Church through the will of the Father and the grace of our Lord Jesus Christ. Sec. 21:1; 124:125.

This organization and later perfections that have come from the Lord in the organization and government of his church, have aroused the wonder and admiration of many peoples.

The perfection of the institution precludes the thought that it was devised by man. All of which proves beyond doubt that Joseph Smith's mission was divine.

4. *Authority to lay on hands for the healing of the sick.*—"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

To the Prophet Joseph Smith, the Lord said in a revelation: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the church two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." D. and C. 42:43, 44.

Thousands of Latter-day Saints who have had faith have been administered to by the elders, through this authority, and have been healed, and bear witness to the promises and blessings of the Lord.

These blessings and healings are a strong testimony of the divine mission of Joseph Smith.

What To Do In March

This is musical and literary month, in which a splendid musical and literary evening should be provided. In connection therewith, interest should be aroused in the stake and district contests to be held in May. The outstanding idea is that each department of the M. I. A. will feature its best talent, discovered in the musical and literary evening, for use in May, and that the program for May will be made up, partly at least, of the best contest numbers found in March. In this connection we call attention to the list of contests published in the December number of the *Era*, pages 200, 201 and

202, in which appear the contests for the M. I. A. Church grand finals, joint and separate. Also the stake and district contests are enumerated. See also the M. I. A. *Year Round Recreation Contests*, 1927, pages 22 and 25.

Make efficient efforts to interest the attendance of the membership so as to keep your average up until the end of May.

Make an effort to win the new reading course 1927-28. See December *Era*, page 198, and arrange also for reports on the reading course books, according to blank there suggested.

Check on the Senior Class and the M Men, in study and activity.

Send in your ward and stake efficiency reports for March, no later than April 10.

How do your statistical and efficiency reports compare with other stakes, as published in the January, February and March numbers of the *Era?*

Try to get 10 for March in your ward and stake on Reading the Book of Mormon. It's easy, if you try.

Nevada Stake

When the Nevada stake was organized, E. T. Gibson, McGill, Nevada, was chosen stake board member for the Junior department, Scouting and Advanced Juniors. Several troops have been organized by him since then, notably at McGill and Preston. In McGill there is a Community League, and Mr. Gibson has been made director and is using every opportunity to work for the benefit of the Boy Scouts. Last Summer they took an outing to the surrounding creeks, and a little cabin was given to the boys and girls. They had a four-days' outing. The old cabin was torn down and moved to a new camp where a new cabin was built. The boys did all the work and made a good job of it.

Understanding in Singing

Nothing else can add so much to the effectiveness of the singing in the assemblies of the auxiliary organizations of the Latter-day Saints as for each individual to sing with understanding. To do so one must know the text thoroughly, and must put his whole soul into the music. Too many sing their songs meaninglessly; without the spirit, song is dead. That is the reason the audience don't get it. In the profession they call it, "putting it over." Unless you put your song over, you may as well not sing. You must get the spirituality of a sacred song; you must feel what you are singing; get the atmosphere; sing the words clearly and distinctly, don't mouth them. Let the vowels stand out plain. A smooth tone, pure "legato" preparation, should be your first thought; to do it right should be your motto; then success will crown your efforts. Learn to be thorough in all that you do. When asked to sing, say, "Yes, I'll do my best."

We ought to have songs of a high standard. You would be surprised to know how many beautiful anthems there are that we do not sing in our communities. If you want good congregational singing or a good choir, you must get music that appeals to your singers. Make use of the talents God has given you. Help to make the hearts of the people rejoice. Music must not be too difficult, but singable, with words appropriate to the services. Nothing will add more to the spirituality of a meeting than good singing.—*Charles Kent*, supervisor of music, public schools, Rock Springs, Wyoming.

First Annual Archers' Tournament

CACHE VALLEY COUNCIL, B. S. A.
LOGAN, UTAH

Last November, the First Annual Archers' Tournament of the Cache Valley Council, B. S. A., was held at Logan, Utah, and prizes were awarded

by the Logan Hardware Company, both individual prize and troop prize. Troops No. 6, 12, and 4 took part. The distances were 60 yards, 50 yards and 40 yards. The winner in the individual score was Comrade Johnson,

troop 6, score 624 in all scores. The second place in the individual score was Delbert Worley, troop 4, 533; third place, individual score, Delbert Stiener, troop 4, 450. Thirty arrows were shot at 60 yards, and the same number at 50 and 40 yards. Each contestant shot three arrows. Twenty points were awarded for every arrow making a hit. The rules and regulations may be of interest to other Boy Scout organizations, and we therefore give them in full:

All materials used in contest—as bows, arrows, strings, etc.—must have been made by the contestant.

1. The regulation target—4 feet in diameter—shall be used as follows: gold 9.6″ diameter, remaining ring 4.8″ wide. The value of the colors, gold 9, red 7, blue 5, black 3, white 1.

2. The American Round shall be used and the points shall be awarded as follows:

A— Score.

B—Total Hits—one point for each hit.

C—The archer having the greatest total by adding both hits and score shall be declared winner in the individual contest. In case of tie the award shall be made to the archer having the greatest number of hits.

American Round:

30 arrows at 60 yards.
30 arrows at 50 yards.
30 arrows at 40 yards.

3. Distance Shooting—

Each contestant shall shoot 3 arrows for distance—arrows falling short of 150 yards shall not be counted as score. 5 points shall be awarded for every arrow carrying over 150 yards. 1 point extra shall be awarded for every yard over the 150 yards.

4. Roving—

The judge shall select at random objects without regard for distance and contestants shall be allowed three arrows each and shall shoot at the object. 20 points shall be awarded for every arrow making a hit. Points shall be counted for hits.

5. Troop Score—

In case of three scouts shooting for one troop, an average of the aggregate score of all events shall be taken and the result shall be called the troop score.

In case just one boy represents a troop, he shall be allowed to shoot three times and take an average or he can let his individual first score stand as the troop score. The method to be used shall be determined upon before the meet.

6. Each archer shall shoot ten arrows—comprising one end of 10 arrows. The arrows shall then be drawn from the target and scored.

7. An arrow hitting two colors shall count as hitting the inner one.

Golden Eagle nine weeks old; photo taken by Christen Hansen, Scoutmaster, Troop 45, Mink Creek, Idaho. Nest from which the eagle was taken is on Mr. Hansen's farm.

Seminary at Midway, Idaho

The picture shows the L. D. S. Seminary building at Midway, near Menan, Idaho. The ground for this building was broken August 4; seminary work began in it September 23, and it was dedicated November 21, 1926, by Elder Richard R. Lyman of the Council of the Twelve. One hundred per cent of the Latter-day Saint Midway high school students are enrolled, besides six others not members of the Church, and the students are showing much interest in their new field of study.

To the right is Mr. Melvin Luke, principal of the High School, who is a strong supporter of the Seminary; next to him is Mr. M. D. Clayson, principal of the Seminary.

"I must say that the *Era* proves to be a splendid help to us in our seminary work."—*Merrill D. Clayson,* principal Midway L. D. S. Seminary, Menan, Idaho.

"The Old Homestead"

"The Old Homestead" was the Nauvoo house of the Prophet Joseph Smith previous to the completion of the Mansion house. The old home

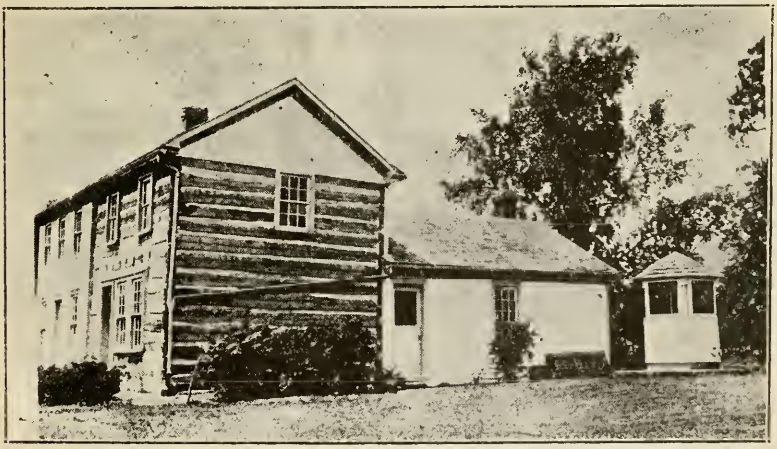


Photo By Dr. J. O. Ellsworth

faces the Mississippi river to the South and is in excellent state of preservation. The property is now owned and cared for by the Reorganized church.

Summit Stake Outing

Supt. Robert S. Hillier, Y. M. M. I. A., Hoytsville, Utah, reports a splendid time at the Fathers and Sons' outing of the Summit stake in the Fall of 1926. David Sharp, Jr., was in charge, and they had a splendid time, with activity every moment. E. L. Hansen of the stake superintendency welcomed the crowd by especially excellent preparation. They named the camp, "Camp Bald Mountain," elevation 9000 ft. This prominent mountain with its pal, "Reed's Peak," arose in majesty like a sentinel of protection. On the second day most of the crowd hiked to the top of Bald Mountain. The boys, on reaching the summit, exclaimed, "What a 'whopper' the world is!" The campfire programs in the evenings were very interesting, following the sports throughout each of the three days. When the time came for returning, all felt reluctant to leave for home, they had enjoyed so good a time in their outing.

Now is a good time to consider details for the Summer outing, 1927.

Maricopa in the Lead

Recently we announced that, with 177 Life Memberships, the Rigby stake stood at the head of the Church in this activity of the Y. M. M. I. A. Since then the Maricopa stake, Arizona, has raised its Life Memberships to 215, placing that stake at the head of the Church to date. We certainly appreciate the splendid work of the stakes mentioned, and that of many others, for that matter, which are following up nobly in this activity, to aid materially in accelerating the splendid labors of the Y. M. M. I. A. throughout the Church, and to be a help to all the organizations.

Current Events

A Study for the M. I. A. Senior Classes, 1926-27

(Prepared by the Advanced Senior Committee)

LESSONS FOR MARCH, 1927

I—POLITICS AND INDUSTRY

1. *The Nicaraguan Trouble.*

The question has been asked in Congress if certain forces are drawing us into war with Mexico because of recent armed intervention in Nicaragua. Behind the Nicaraguan problem looms our Mexican problem, which seems to be a difficult one to solve at the present time. Throughout Latin America there seems to be a feeling against the United States, whether justified or not, and Mexico seems to be taking the leading part in opposition to our government; that is, she is trying to weaken American prestige in Central America, and if she can do that she thinks that she can get the support of South American countries. Conditions which seriously threaten and affect American lives and property endanger the stability of Central America and thus jeopardize the rights granted by Nicaragua to the United States for the construction of a canal.

The whole difficulty seems to have arisen over the question of the presidency of Nicaragua. Our government recognizes Adolphus Diaz, the Mexican government recognizes Juan B. Sacasa, and President Diaz has appealed to the United States for help in protecting the lives and property of Americans and other foreigners in Nicaragua, and this government is coming to his support on that ground.

President Coolidge thinks that it is our duty to take such steps as may be necessary for the preservation of the lives and property and interests of the citizens of Nicaragua, as well as of our own government, and that, in doing

so, he is only following precedent. Senator Wm. E. Borah is opposed to the administration's course and argues that Sacasa's claim to the presidency is constitutionally sound.

QUESTIONS

1. Where is Nicaragua? 2. What are her principal industries? 3. Of what benefit is it to the United States to see that a stable and constitutional government in Nicaragua is preserved? 4. Why is Mexico so concerned? 5. In what way would she be benefited? 6. In what way does the settlement of the Nicaraguan question concern nations of Europe? Reference: *Literary Digest*, Jan. 22, 1927, pp. 5-7; *Time*, 17, 1927, p. 10.

2. *The Navy Question.*

"In 1924, Congress authorized the construction of eight cruisers. Appropriations were subsequently made for the beginning work on five of these vessels. President Coolidge is quite willing to agree to the authorization of ten cruisers in addition to the eight already authorized, but does not want appropriations made for them at this time, and the house has substantiated him."

"The United States now has ten cruisers to forty for Great Britain and ninety for Japan, but all of these are of pre-war construction. The United States is now building two and has appropriated for three more. Great Britain is building eleven and has appropriated for three more; Japan is building six."

QUESTIONS

1. What is your opinion on this subject? 2. Do you think President Coolidge is right in not wanting to make appropriations for more cruisers at the present time, or is he too economical on this question? 3. Why should we increase our navy? Why not? 4. Is economy always the best thing? If not, why not? 5. What is the difference between economy and parsimony? 6. Is there something else back of the problem besides economy? 7. Is it necessary for the United States to be mistress of the seas and thus increase her navy, or should she let England retain that status? 8. If war is going to be stopped, is it necessary to go building cruisers and battleships? If so, why? If not, why not? Reference: *Literary Digest*, January 22, 1927, pp. 8-9.

3. *The Soldiers' Bonus.*

Congress at the present time is asked to pass laws to make it easier for the bonus certificate holders to realize a little ready cash, and the banks are willing to come to their assistance. Beginning January 3 of this year, the soldiers' bonus certificate has a loan value amounting to $8.79 on each $100 of face value. It is estimated that more than 2,800,000 of these insurance certificates are in existence and that the average loan value is about $90. If a national or state bank lends money on these certificates, the Federal Reserve Banks will re-discount these notes so as to give the loaning bank a 2% profit. Since January 3, veterans all over the country have flocked to the banks to get loans on these certificates, and banks consider it is a civic duty to help these men.

QUESTIONS

1. What do you think about this question? 2. Would loans made against these certificates be good or bad loans from the point of view of commercial banks: that is, are they productive loans? 3. What effect would these loans have upon inflation? 4. If loans should be made upon these certificates, ought not they to be made by the government itself rather than by banks? 5. Since the Veteran's Bureau will redeem all unpaid notes at maturity, is there any danger of these loans becoming "frozen?" 6. Won't loans on these certificates likely stimulate business and trade

and thus help business where it otherwise might have slowed up? Reference: *Literary Digest*, January 22, 1927, pp. 13-14.

4. *New Immigration Quotas.*

The present immigration law is recognized as the best one that we have ever had and yet it has many faults. When the new quota system, under which immigration has been restricted since the 1924 act, became a law. Congress provided that a nation's quota should be 2% of the number of persons born in that country who were living in the United States in 1890. This provision was made to apply until June 30, 1927. The new immigration quotas, therefore, will go into effect soon.

Many are opposed to the immigration law as it now stands, on the ground that the quota is based upon foreign born rather than upon the people who are born here. But we must remember that no matter how meritorious any law may be, it will always have its advocates and critics. By the present quota, immigration admits 2% of the foreign born of each country residing in the United States in 1890 and it seems to have proved very satisfactory. It might be amended, however, in order to admit wives and children of those who have signified their intentions of becoming naturalized citizens of this country; but the new plan is based upon the "national origin basis" and it will greatly increase the quotas of some countries and reduce it in others.

QUESTIONS

1. What is your opinion on this question? 2. Do you think the present immigration law is too strict or too liberal? 3. What countries would be affected by a law based upon estimated quotas on the "national origin" basis? 4. How would such a basis affect England, Germany and France? Reference: *Literary Digest*, January 22, 1927, p. 14

II—RELIGIOUS AND SOCIAL MOVEMENTS

1—DIVORCE

See *Literary Digest*, January 8, 1927, page 30.

Divorce in the United States is increasing alarmingly. The Department of Commerce urges the need of uniform law governing divorce and to take measures that will prevent those marriages that lead from the altar to the court. There is now one divorce to every seven marriages. In 1924 there were 170,952 divorces in the United States; in 1925, 175,495.

What reason is generally given for divorce? What other reason can you give? What do you think of the statement that "those who would make divorce more difficult will attack the evil at the wrong end?" What justifies divorce?

2—WHY DO MEN GO WRONG?

See *Literary Digest*, January 8, 1927, page 32

Dean Charles R. Brown of the Yale Divinity School claims that behavior is not the result of heredity and environment, insisting that they can be overcome "even though the dice may be loaded against a man at the start." When people do wrong, he asserts, "it's because they want to and for no other reason." Do you agree with the Dean? Justify your stand.

3—OUR GREATEST PROBLEM

See *Literary Digest*, January 1, 1927, page 24.

The National Economic League recently sent out a questionnaire to the

members of the National Council, asking *What is our greatest problem?* The answers have been tabulated as follows:

Lawlessness, disrespect for law	1203
Administration of justice	1173
World Court	950
Prohibition	946
Taxation	758
Ethical, Moral and Religious Training	701
Agriculture	692

Do you think there is an abnormal amount of lawlessness and disrespect for law existing in this country at present? Justify your answer.

What remedies can you offer?

4—AN INTERESTING QUESTIONNAIRE

See *Literary Digest*, January 15, 1927, page 30.

Two hundred newspapers in sixteen cities contained a questionnaire recently. One hundred twenty-five thousand people answered. The questionnaire was prepared by one hundred clergymen and was sent out to ascertain what America believes about fundamental religious questions. The following table gives the results:

QUESTION

	Yes	No
1. Do you believe in God?	91%	9%
2. Do you believe in immortality?	88%	12%
3. Do you believe in prayer as a means of personal relationship with God?	88%	12%
4. Do you believe that Jesus was divine as no other man was divine	85%	15%
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?	85%	15%
6. Are you an active member of any church?	77%	23%
7. Do you regularly attend any religious services?	76%	24%
8. Would you be willing to have your family grow up in a community in which there is no church?	13%	87%
9. Do you regularly have family worship in your home?	42%	58%
10. Were you brought up in a religious home?	87%	13%
11. Do you send your children to any school of religious instruction?	72%	28%
12. Do you think that religion in some form is a necessary element of life for the individual and for the community	87%	13%

What is the value of the above statistics?

5—ETHICS OF DEFENDING CRIMINALS

See *Literary Digest*, January 15, 1927, pages 31-32

Lawyers are beginning to ask whether is is right for them to defend a man they know to be guilty. Read what a religious weekly says about the subject.

How far do you think a lawyer should go in defending a client?

Y. M. M. I. A. Statistical Report, January, 1927

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders' Enrollment	Ad. Senior Enrollment	Senior Enrollment	Ad. Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders' Attendance	Ad. Senior Attendance	Senior Attendance	Ad. Junior Attendance	Junior Attendance	Total
Alpine	1000	18	14	115	147	284	.....	366	912	87	71	121	.....	222	501
Bear River	480	12	12	97	148	113	160	.....	518	79	89	72	63	.....	303
Beaver	314	6	4	32	93	62	16	120	323	25	56	39	11	57	188
Benson	706	14	14	131	179	179	37	236	762	90	83	108	27	168	476
Box Elder	771	14	14	139	270	195	21	260	885	114	179	131	23	164	611
Cache	566	8	6	71	82	143	....	202	498	47	56	68	.....	126	297
Cottonwood	727	10	10	117	83	215	26	265	706	81	55	129	16	204	485
Deseret	497	12	12	106	177	117	29	171	600	79	99	77	20	117	392
Emery	476	9	9	80	64	203	.....	216	563	58	43	124	.....	159	384
Ensign	927	8	8	89	158	221	97	257	822	72	67	124	59	176	498
Garfield	308	8	5	39	60	43	.....	58	200	25	24	17	.....	31	97
Granite	1000	9	9	92	92	239	104	323	850	79	72	165	54	241	611
Grant	1400	14	14	149	129	243	90	319	930	117	98	160	70	353	798
Gunnison	279	7	6	56	64	85	32	57	294	37	36	61	18	43	195
Hyrum	500	10	7	62	134	134	9	110	449	46	70	80	5	54	255
Jordan	1011	16	15	125	154	242	52	314	887	99	107	167	50	235	658
Juab	296	5	4	31	71	81	.....	110	293	28	30	47	.....	33	138
Kanab	228	6	6	53	66	39	29	67	254	40	47	23	17	46	193
Liberty	1407	12	12	176	263	339	245	342	1365	145	187	188	146	276	924
Logan	597	11	11	115	106	184	12	289	706	88	61	103	9	162	423
Millard	344	8	6	44	77	109	103	.....	333	34	35	54	.....	47	170
Morgan	205	10	8	62	57	101	9	57	286	49	41	53	7	42	192
North Davis	462	7	6	52	54	89	19	119	333	41	25	56	9	91	222
North Sanpete	710	10	10	86	84	225	10	254	659	68	46	138	7	180	439
North Sevier	275	6	6	40	57	72	14	47	230	32	28	46	11	35	152
North Weber	634	13	13	102	48	168	8	254	580	82	27	89	5	146	349
Ogden	848	10	10	98	144	240	66	265	813	72	62	130	44	169	479
Oquirrh	469	5	5	67	73	121	9	177	447	56	33	69	4	116	278
Palmyra	487	8	8	69	119	128	41	202	559	45	64	74	24	134	341
Panguitch	260	6	2	12	16	35	18	37	118	11	12	28	11	33	87
Parowan	532	11	11	72	163	115	1	118	469	51	114	55	1	67	288
Pioneer	772	10	10	96	128	206	38	230	698	73	61	121	32	154	441
Roosevelt	303	12	12	83	98	65	46	113	405	60	74	45	26	83	288
St. George	680	14	12	127	189	158	63	193	730	84	116	97	25	136	458
Salt Lake	1072	13	13	140	140	256	109	279	924	106	81	163	65	187	602
San Juan	192	4	4	31	51	55	39	35	211	25	43	45	23	24	160
Sevier	353	6	4	41	64	85	61	74	325	26	21	53	17	72	189
South Davis	534	8	8	71	92	175	38	203	579	63	40	104	22	136	365
South Sevier	304	8	5	53	74	18	11	109	265	31	44	9	18	48	150
Summit	276	14	12	47	52	61	55	64	279	32	25	41	26	28	152
Tintic	271	5	5	38	79	16	18	100	251	26	53	14	12	73	178
Tooele	390	9	7	51	77	107	27	108	370	33	43	39	12	39	166
Uintah	410	10	10	79	120	128	.....	139	466	60	84	90	.....	95	329
Utah	1100	16	16	144	178	301	38	342	1003	101	112	196	20	272	701
Wasatch	376	9	9	71	91	108	.....	136	406	55	68	76	.....	127	326
Weber	711	9	8	72	73	127	60	175	507	55	35	67	20	114	291
Bannock	242	6	2	12	26	29	9	20	96	9	6	13	7	3	38
Bear Lake	363	11	11	95	83	118	.....	140	436	59	55	79	.....	81	274
Blaine	223	6	6	36	82	48	12	38	216	16	16	17	5	9	63
Boise	365	9	8	67	77	77	6	66	293	54	48	52	3	50	207
Burley	305	9	7	61	110	69	24	95	359	48	66	45	19	56	234
Cassia	172	6	6	40	38	44	2	59	183	35	46	20	1	34	136
Curlew	124	....	....	44	56	34	.....	51	185	26	22	17	.....	26	91
Franklin	420	11	11	103	113	152	.....	182	550	66	61	90	.....	109	326
Fremont	658	14	14	116	207	193	28	206	750	102	178	124	22	140	566
Idaho	178	8	8	72	77	27	11	32	219	58	46	16	5	22	147
Idaho Falls	577	12	6	60	103	86	22	76	347	46	38	37	10	26	157
Malad	287	8	6	50	77	67	11	91	296	38	43	52	4	56	193

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders' Enrollment	Ad. Senior Enrollment	Senior Enrollment	Ad. Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders' Attendance	Ad. Senior Attendance	Senior Attendance	Ad. Junior Attendance	Junior Attendance	Total
Minidoka	240	8	7	51	67	39	----	64	221	38	33	25	----	32	128
Montpelier	367	14	14	87	89	127	7	126	436	52	57	74	3	77	263
Oneida	370	11	11	104	98	122	18	137	479	73	63	60	14	108	318
Pocatello	561	10	10	102	115	131	24	162	534	74	90	94	27	122	407
Raft River	170	8	8	56	64	35	13	50	218	32	24	17	6	29	108
Rigby	521	13	9	109	136	82	45	91	463	57	73	48	27	78	283
Shelley	317	9	6	66	93	66	----	58	283	35	44	37	----	53	169
Teton	290	12	7	39	62	67	----	64	232	30	43	32	----	41	146
Yellowstone	370	10	9	59	100	52	----	71	282	50	53	47	----	55	205
Big Horn	325	7	7	53	77	50	41	73	294	28	----	----	----	----	196
Juarez	128	5	5	25	65	20	40	45	195	20	57	17	32	29	155
Lethbridge	238	9	7	50	55	62	41	50	258	34	32	28	30	35	159
Lyman	220	7	7	58	91	63	----	90	302	34	83	37	----	57	211
Maricopa	430	8	8	81	105	131	11	129	457	59	90	89	7	86	331
Moapa	236	9	9	70	90	99	10	109	378	50	46	63	6	84	249
Nevada	174	5	3	30	40	18	36	83	207	20	15	11	9	26	81
Snowflake	280	10	8	48	167	39	13	56	323	38	83	23	7	43	194
Star Valley	359	11	11	117	73	106	----	102	398	69	39	48	----	48	204
Taylor	331	6	6	74	94	139	54	83	444	60	77	101	32	53	323
Woodruff	468	6	6	42	73	65	7	78	265	30	39	33	6	42	150
Young	95	6	6	34	27	48	14	44	167	26	22	43	12	37	140
Calif. Mission	1046	34	31	189	315	198	30	161	893	165	187	148	4	117	621
N. W. States	298	----	6	37	93	54	12	23	219	24	41	20	10	14	109

Y. M. M. I. A. Efficiency Report, January, 1927

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	"Era"	Fund	Monthly Stake and Ward Officers' Mtgs.	Ward Officers' Meetings	Total
Alpine	9	6	8	8	8	3	10	6	9	8	75
Bear River	10	6	10	10	9	8	10	8	10	10	91
Beaver	10	6	8	3	8	6	6	9	8	8	72
Benson	10	6	10	10	7	6	8	8	10	10	85
Box Elder	10	10	10	8	8	8	9	9	10	10	92
Cache	9	6	..	10	10	7	10	8	10	8	78
Cottonwood	10	10	10	10	10	5	6	7	10	9	87
Deseret	10	7	10	10	7	8	10	10	7	8	87
Emery	10	10	10	9	10	8	8	7	10	10	92
Ensign	9	6	10	10	10	9	10	8	10	10	92
Garfield	6	5	10	6	4	10	7	4	10	10	72
Granite	9	10	10	9	10	6	8	6	10	10	88
Grant	7	10	10	10	10	6	8	3	10	10	84
Gunnison	10	10	10	4	10	7	7	7	10	10	85
Hyrum	9	6	7	6	7	6	7	6	7	7	69
Jordan	9	10	9	9	8	4	8	6	9	8	80
Juab	10	5	8	6	7	7	7	7	8	8	73
Kanab	10	10	10	8	5	9	10	8	7	10	87
Liberty	10	10	10	10	10	10	10	10	10	10	100
Logan	10	6	10	10	10	4	9	9	10	9	87
Millard	10	5	8	7	8	4	8	4	8	6	68
Morgan	10	10	8	4	6	7	10	10	8	7	80
North Davis	7	10	10	10	8	7	9	8	10	10	89
North Sanpete	9	10	10	10	10	7	10	7	5	6	84

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	"Era"	Fund	Monthly Stake and Ward Officers' Mtgs.	Ward Officers' Meetings	Total
North Sevier	8	10	9	9	8	3	4	5	7	6	69
North Weber	9	6	10	10	8	8	10	10	9	10	90
Ogden	10	6	10	10	9	8	10	9	9	9	90
Oquirrh	10	6	10	10	10	6	9	10	10	10	89
Palmyra	10	6	9	10	9	8	10	9	10	10	91
Panguitch	5	10	4	2	4	2	6	6	---	6	45
Parowan	9	6	8	7	9	7	8	5	5	9	73
Pioneer	9	6	9	6	10	7	9	7	10	10	83
Roosevelt	10	10	8	2	3	9	7	8	8	8	73
St. George	10	6	9	10	9	8	7	6	---	7	72
Salt Lake	9	7	10	10	10	7	7	10	10	10	90
San Juan	10	10	10	5	5	7	10	6	7	7	77
Sevier	9	6	8	8	8	10	10	10	9	10	80
South Davis	10	6	10	8	8	6	6	6	10	10	80
South Sevier	9	6	6	7	6	3	6	7	5	8	63
Summit	10	5	9	10	6	9	8	8	6	8	79
Tintic	9	10	10	10	4	9	9	6	9	10	86
Tooele	9	4	8	2	4	4	9	6	5	5	56
Uintah	10	10	10	4	8	10	8	7	10	8	85
Utah	9	10	9	8	8	5	8	8	9	9	83
Wasatch	10	10	10	10	9	6	10	8	9	6	88
Weber	7	6	8	5	8	8	7	4	10	10	73
Bannock	4	4	2	2	4	2	1	2	4	4	29
Bear Lake	10	6	9	5	6	8	10	9	6	9	78
Blaine	10	3	10	10	10	7	10	8	10	10	88
Boise	8	10	9	5	7	7	7	6	8	7	74
Burley	10	7	6	8	7	4	7	6	8	7	70
Cassia	10	10	10	10	10	10	10	10	10	10	100
Curlew	10	5	8	---	4	7	10	10	7	4	65
Franklin	10	6	10	10	7	6	10	10	10	10	89
Fremont	10	10	10	10	10	10	10	10	10	10	100
Idaho	10	10	10	10	9	9	10	9	4	8	89
Idaho Falls	6	5	10	8	8	7	9	8	10	8	79
Malad	10	10	10	10	7	6	9	7	10	10	91
Minidoka	9	6	7	5	8	5	7	7	3	6	63
Montpelier	10	6	9	4	5	8	8	9	6	8	73
Oneida	10	10	10	10	9	3	9	8	9	9	87
Pocatello	9	10	10	10	9	10	10	10	10	10	98
Raft River	10	5	6	---	1	4	7	10	5	4	52
Rigby	9	6	7	6	5	7	8	8	9	5	70
Shelley	9	6	10	7	7	8	10	8	10	10	85
Teton	8	6	10	3	3	10	8	7	10	10	75
Yellowstone	8	10	10	3	4	7	9	9	8	8	76
Big Horn	9	10	10	10	10	8	10	8	9	10	94
Juarez	10	10	10	10	8	10	10	10	5	10	93
Lethbridge	10	6	10	10	10	10	10	10	10	10	96
Lyman	10	10	9	8	7	5	8	10	7	4	78
Maricopa	10	10	10	10	10	10	10	9	10	10	99
Moapa	10	7	8	4	6	8	10	10	10	9	82
Nevada	10	4	2	4	---	---	5	10	---	4	39
Snowflake	10	6	7	6	6	3	7	5	10	5	65
Star Valley	10	5	8	3	8	7	9	10	6	8	74
Taylor	10	10	10	10	10	10	10	10	8	10	98
Woodruff	6	6	9	10	7	6	7	7	8	7	73
Young	10	10	10	7	2	10	6	7	8	9	79
Calif. Mission	9	10	9	4	4	8	8	9	10	10	81
N. W. States	7	5	8	4	2	2	4	6	2	8	48

Passing Events

Five days for labor was predicted Feb. 13, at a social dinner in New York, by Frank Morrison, secretary of the American Federation of Labor. The banquet was given by typographers in honor of Charles P. Howard, of Chicago, president of the International Typographical Union.

The total population of the United States according to estimates published Feb. 1, 1927, is now 118,628,000, as compared to 105,710,620 in 1920. The population of Utah is placed at 522.000; Idaho, 534,000; Arizona, 459,000; Nevada, 77,407; Colorado, 1,074,000; California, 4,433,000; Montana, 714,000, and Wyoming 241,000.

The Manchurian war lord, Marshal Chan Tso-Lin, is reported as successfully sweeping southward on Hankow. On Feb. 15, he was reported to have taken possession of all territory north of the Yellow river. It is said that the uncertain attitude of Marshal Wu Pei-Fu in the province of Honan has made the Chinese civil war a three-cornered affair.

The first Canadian minister to the United States, Vincent Massey, left Toronto for Washington on Feb. 14, 1927. The secretarial staff is as follows: First secretary, Laurent Beaudry, of Quebec City, formerly of the prime minister's secretariat; Hume Wrong, of the University of Toronto; A. Stone of Chatham, Ont., and M. Mahoney, the present Canadian representative at Washington.

Trade relations between prehistoric Indians of the Columbia River valley and distant groups existed, according to evidences brought to light recently. Among the objects found in the valley are Catlinite pipes from Minnesota and the southwestern pueblo regions; abalone shell charms from Alaska; haliotis shells from southern California, and dentarium beads from the Pacific Coast. The artifacts are now in the Smithsonian Institution. They were found by Mr. Kreiger, curator of ethnology at the National Museum.

The British parliament was opened Feb. 8. The king, in his speech from the throne, dealt largely with the Chinese difficulty and emphasized Great Britain's "traditional policy of non-interference in the internal affairs of China." Premier Baldwin declared that the government was still determined to land troops in Shanghai "for the protection of British lives." In the event, however, of the danger of civil strife, affecting the Shanghai district passing entirely away, the necessity of such a landing would no longer exist.

The victims of automobiles in seventy-eight cities in the United States were 473 during the first four weeks of the present year, according to a report to the Commerce Department, Washington, published February 13, 1927. Fatal accidents in the seventy-eight cities where the count is kept, are said to have declined materially since last fall, the largest number of persons having been killed in the four weeks ending November 6, when the total was 676. Most of the deaths occurred in the city streets, though a number of fatalities on highways were reported.

The question of the membership of the United States in the World court remains where it was before the present session of Congress. On Feb. 9, 1927, Senator Trammell, of Florida, urged the consideration of a resolution that the ratification previously passed be rescinded, but the proposition was promptly shelved. Our government is still waiting for replies from the governments that are interested in the permanent court of international justice, and it is not impossible that a way to co-operation may still be found, provided that is what the great powers really desire.

Joseph M. Anderson, president and manager of the Morgan Canning Company, passed away in his home in Logan, Utah, Feb. 15, 1927, of

high blood pressure which culminated in a paralytic stroke. Mr. Anderson and his brother, James Anderson, who died not long ago, were the founders of the Morgan Canning Co. He moved to Logan in 1916. He was born in Peterson on May 1, 1872. He was educated in the Morgan county schools and later in the Brigham Young College. In Morgan he was active in Church duties, also a member of the Mutual board of the Cache stake at the time of his death.

Civil war is raging in Nicaragua between the Conservatives and Liberals. A battle was in progress, Feb. 8, 1927, in the town of Chinandega, sixty miles from Managua. General Parajon was in command of the liberals, while General Viguez commanded conservative forces. On Feb. 13, the Conservatives were reported to have 4000 troops in Matagalpa territory and the Liberals little more than 2000. Three hundred additional troops were sent from Managua, Feb. 12, for Matagalpa, toward which the Liberal General Parajon is reported to be heading. Parajon has plenty of ammunition. which he captured at Chinandega where the Conservatives had an ammunition depot. The Conservative General Gomez is in command of the forces which expected to engage in battle with the Liberals.

Wm. D. Riter, a prominent Salt Lake attorney, passed away in Washington, D. C., Jan. 18, 1927. He was a son of W. W. Riter and Susan Denton Riter, born Aug. 10, 1874, in Salt Lake City. Following his graduation from Columbia in 1897 with the degree of LL. B., he made arrangements to enter private practice, but dropped them to enlist in the Utah artillery, then forming for service in the Spanish-American war.. Mr. Riter was appointed an assistant United States attorney general April 15, 1921, and held this post until Jnauary 15, 1924, when he resigned to take up private practice in Washington, D. C., in association with Francis G. Matson, also of Salt Lake. He is survived by his widow, formerly Miss Lennie Louise Savage of Salt Lake, to whom he was married in 1901, and by three children, Virginia, Helen Louise and Denton Savage Riter.

Expensive funeral rites for the late Emperor Yoshihito, 123rd ruler of Japan, were held Feb. 7, 1927. The emperor died last Christmas day, but the body has been in the imperial palace since that day. On the date mentioned the casket with its contents was started on its way to the Shinjuku gardens for the religious ceremonies preceding the burial. With night swiftly falling, the procession, made up of 9,000 persons, ranging from mourning royalty to police officials, took a shadowy appearance. A million Japanese crouched on their heels along the four-mile route of the procession with their heads bowed in prayer as the catafalque moved from the imperial palace. The muffled booming of distant cannon added to the impressiveness of the spectacle—the most costly event of its kind in the history of the timeless Orient. More than 4,500,00 yen ($2,500,000) was spent for the ceremonies.

Several changes in the ritual of the Church of England are proposed, as permissible, by the house of bishops, as published Feb. 7, 1927. The proposal were presented at a convocation of the synods of the English church—those of Canterbury and York. Among changes proposed is the elimination of the word "obey" from the marriage service. Other changes contemplated include: shortening of morning and evening prayer, the optional use of the Athanasian creed, increased prayers of thanksgiving, permission for extempore prayer by priests at the end of the services, direction for the use of vestments in the communion services, "softening of the commination service," which proclaims the anger of God against the impenitent, and removal of the word "curses" and the inclusion of prayers for the "faithful departed" in the burial service. The proposed changes will be carried out if they are approved by the present convocation, by the house of bishops in March and by the national assembly in July.

Limitation of the naval strength of nations is the subject of a note which President Coolidge, Feb. 10, 1927, sent to Great Britain, France, Italy and Japan, suggesting that their governments empower their delegates

at the forthcoming meeting of the preparatory commission for the disarmament conference at Geneva to negotiate and conclude an agreement supplementing the Washington treaty of 1921, on that subject. Congress, in a special message was notified of the action taken by the president. The note seems to have come as a surprise to all interested, but it has been received favorably both at home and abroad. Even the pope is prompted to laud America's "magnificent world leadership in favor of peace." Mussolini could not say anything, until he had studied the note carefully. In London public opinion seems to hesitate between hope for success and fear that the difficulties at present are insurmountable. Experts at Geneva believe that if the conference materializes, France and Italy will follow the lead of the United States and accept with "reservations." Later it has developed that France and Italy do not favor such a conference.

A plague of mice was reported by residents of the lowlands of Kern county, Cal., Jan. 19, 1927, and a call for expert aid against the invasion was issued by farmers of the stricken region. It seems that the mice have been driven out of Buena Vista lake bed, where sheep had consumed everything that could be eaten, whereupon the mice began an emigration en masse to other feeding grounds, devouring or dstroying everything on their route of march, even the clothes of the people. Thousands upon thousands have been killed by poisoned grain or poison gas, but the supply seems to be inexhaustible. They have multiplied rapidly, because their national enemies, such as coyotes, wildcats, hawks, etc., have been almost exterminated. It is said that hawks and owls and even wild ducks, by the thousands, have come from afar and joined in the war upon the pests. The seriousness of the peril may be judged from the report that the invaders were swarming over oil derricks in the Kern oil fields in such numbers as to make it necessary to cease all activities there, for the time being.

Through a gas explosion, six persons were killed and many injured, on Jan. 26, 1927, near Turner, Idaho, in a hall used by the Latter-day Saints as a recreation hall as well as a place of worship. A basketball game was in progress between teams from Turner and Central, and quite a crowd had gathered to witness the performance. During the play the lights went out, and someone went down into the basement to investigate the cause of it. Somebody lighted a match. An explosion occurred. The walls at the rear end of the building fell out, and the plaster ceiling fell on the assembled crowd. There was a rush for the front exit, and most of those in the building had made their way out to safety when the front walls of the structure also gave way. Several of the dead bodies and the injured were found around the entrance. The dead are: T. James M'Cann, rancher of Turner and custodian of the hall; Brigham M'Cann, his brother, also a rancher; two children of James M'Cann; Elmer Anderson, of Central, basketball player and Irel D. Lowe, Central, also a member of the team.

"Oocytin" is the name of a substance which starts the development of germs of life, already lying dormant in an egg, according to an announcement by Dr. Guy W. Clark and Dr. Paul W. Sharp of the biochemistry department at the University of California. The substance is extracted from the blood of various animals, and it is claimed for it that it has the power of fertilizing and producing new individuals from the egg of the common sea urchin. However, not to be misunderstood, the doctors stress the fact that the question has nothing to do with the development of life chemically, but merely acts as a spark or trigger-pull to start the life processes into the development of individual animals from the egg. The origin of life is as much of a mystery as ever, as far as science is concerned. Dr. Clark says that "these chemically started animals have not lived more than two or three days. There seems to be something lacking in the physical or mechanical means of carrying out the fertilization that causes their death after the formation of membrane has well begun and the normal process of development seemingly set going."

A day of disaster was Feb. 16, 1927. The worst storm in the records

of the Pacific Coast visited that part of the country, leaving death and destruction in its wake. More than 500 residents, the reports say, were driven from their homes at Long Beach by flood waters. The greatest tragedy was reported from the mountain camp of the Southern California Edison Company, 75 miles from Fresno, where 11 persons were killed in an avalanche. From Jugoslavia came reports of disastrous seismic disturbances., "Earthquake has followed earthquake," the message from Belgrade said, since the first shocks early Sunday rocked a large though sparsely populated section of the country. Many buildings were destroyed at Ljubine in the province of Herzegovina, and the number of dead at that place alone was estimated at a hundred. Snowslides in the vicinity of Price, Carbon county, Utah, were responsible for three deaths and several injuries. The dead are Gus Goodart, 65, mine foreman of Latuda, Utah; Moroni Mower, 30, stable boss at the Latuda camp; Dan Grundvig, 40, miner of Wattis, Utah. On the same day, Prof. Bendandi's observatory at Faenza, Italy, registered a "catastrophic earthquake," estimated at 5,270 miles distant, and the U. S. weather bureau seismograph at the University of Chicago registered earthquakes over a period of nearly five hours, ending at 12:35 a. m., at a distance of about 8,500 miles from Chicago.

Justice J. E. Frick passed away Feb. 12, 1927, at the home of his son in Los Angeles, where he had gone for his health. With his death, Utah loses one of her prominent citizens, and the bar one of its most distinguished members. Justice Frick was born Aug. 6, 1848, in Tiffin, Ohio, of German parentage. On July 8, 1897, he came to Salt Lake City. Here he engaged in the private practice of law until 1906, when he was elected to the supreme court for the regular six year term, and in 1912 he was re-elected to succeed himself for a second six year term. On the expiration of his term, he retired from the position, but former Gov. Simon Bamberger, recognizing his qualifications for the office, appointed him to the bench again to fill the vacancy left by the death of Judge William McCarty in 1913. Again in 1920, Judge Frick was chosen for the supreme bench for the regular ten-year term and with the exception of a few vacations taken on account of illness, he remained at the work until his death. During this lengthy service on the supreme bench, Judge Frick has written the opinions and taken part in most important litigation coming before the supreme court of Utah. *Gov. George H. Dern*: "I have known and admired Judge Frick ever since my boyhood, and in his death, I have lost a dear personal friend," the governor said. "The state of Utah has lost one of its most distinguished citizens, whose brilliant work as a justice of our supreme court is recognized by every member of the bar. He was an encyclopedia of legal knowledge, was possessed of a rare judicial temperament and was a tireless worker. The service he has rendered on the supreme bench will stand as a lasting monument to his memory. He was a man of most kindly and genial disposition, warm-hearted and and sympathetic and those who knew him best were his staunchest friends." *Judge Samuel R. Thurman*, chief justice of the supreme court: "My association with Judge Frick began in May, 1917, and our relations ever since have been close and intimate. I have found him to be companionable in the highest degree. We had our differences of opinion at times in official matters, but never was there anything disagreeable in our relations. The supreme court relied on Judge Frick very much because of his long experience on the bench and especially on account of his familiarity with former decisions of this court. In the absence of a suitable digest of these decisions, his knowledge in that respect was invaluable to all of his associates. He was remarkable in his capacity for work, always on the job when his health permitted which was nearly all of the time. When he went to Los Angeles, Judge Frick had finished his work as far as it was assigned to him and so it may be said that his work is finished in the supreme court of Utah. Members of the bar all realize his great service on the bench and our loss in his passing."

Praise—A Sonnet

For all the days of gladness and of peace,
For all the nights so starry and so calm,
For dear ones whose affections never cease,
For words of kindness filled with sweetest balm,
For sparkling dew drops on the blushing rose,
For all the wild things in the forest green,
For loveliness and bliss and sweet repose,
Whom shall I praise for all this I have seen?
Whom shall I praise and love, and serve alway,
And cherish and hold ever near my heart?
It is my God—he guides my steps today
And helps me ever choose the better part.
I'll praise him, and my soul with joy will thrill.
Whate'er befall I'll love and praise him still.

Mt. Pleasant, Utah. ALBERTA JACOBS.

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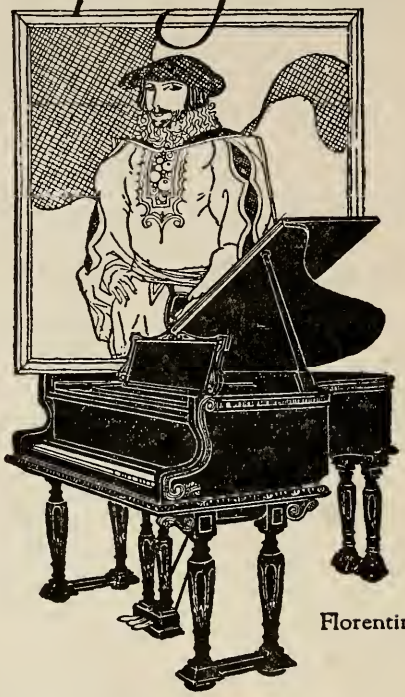

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HUMOROUS HINTS

"'Twas the night before pay day, and all through my jeans,
I'd hunted in vain for the ways and the means;
Not a quarter was rattling, not even a jit;
The kale was off duty, the greenbacks had flit.
Forward, turn forward, oh time in thy flight,
And make it tomorrow, just for tonight."—*J. W. H.*, Calif.

* * * *

"Dey had to t'row water on Sam Johnson's face at his wife's funeral."
"Dasso? He done fainted?"
"No, indeed; he's jes' an uncommonly sound sleeper."

* * *

"A colored murderer has just been hanged by the due process of the law—not lynched, you know," said a man to a good old colored preacher.

The old preacher replied: "Thank goodness de brack man am gettin' his just deserts at last!"—*Los Angeles Times.*

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Father: "Johnny, the teacher says you didn't do as well in spelling today."
Johnny: "Well, she gave the word 'banana' and I got started and couldn't decide when to stop."—*J. W.*, Utah.

* * * *

How dear to my heart i$ the old $ilver dollar, when $ome kind member pre$ent$ it to view; the Liberty head without necktie or collar, and the $trange thing$ which to u$ $eem $o new. The wide $preading eagle, the arrow$ below it, the tar and word$ with the $trange thing$ they tell; the coin of our father$, we are glad we knew it, for $ome time or other 'twill come in right well. The $pread Eagle Dollar, the $tar-$pangled dollar, the old $ilver dollar we all love $o well.—*J. W.*, Utah.

* * *

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"My wife don't give a darn," cried the husband with holes in his socks."—*Perrins.*

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Nell: "It did not come up to her expectations."—*D. C. R.*

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"Don't kid me any more," cried the father to the stork who had just left twins.—*Perrins.*

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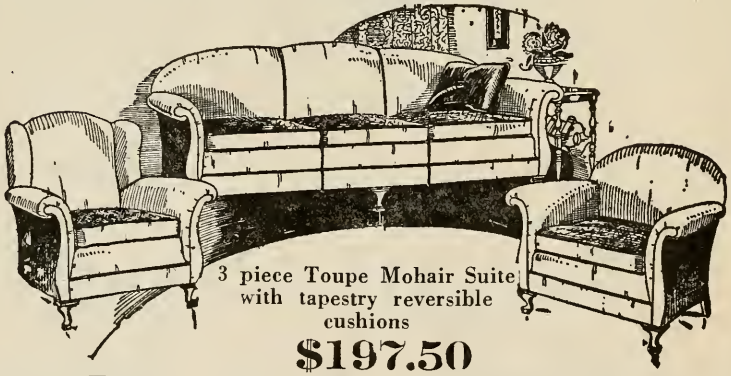

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